NOTE

The Turkish original of the book Se'âdet-i Ebediyye consists of three parts, all of which add up to more than a thousand pages.

We have translated the entire book into English and have published six individual fascicles.

Se'âdet-i Ebediyye is a book prepared in accordance with the Hanafî Madhhab. There is not an iota of knowledge or even a single word disagreeable with the creed of the Ahl-i Sunnat and Jamâ'at in this book.

This is the second fascicle. We invoke Allâhu ta'âlâ for help so that we may have it reach our dear readers.

An important note: Missionaries are striving to advertise Christianity, Jews are struggling to spread the concocted words of Jewish rabbis, Hakîkat Kitâbevi (Bookstore), in Istanbul, is endeavouring to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help in the efforts for salvation of all humanity. Nothing is better or more valuable than doing so as long as the purpose is to serve the human race.

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TAM İLMİHÂL
SE’ÂDET-İ EBEDİYYE
PREFACE TO THE SECOND FASCICLE

Here is the key to the treasure of eternity: Bismi’llâh-ir-Rahmân-ir-Rahîm.

Uttering the name of Allahu ta’âlâ, I begin writing the second fascicle of the book **Endless Bliss.** For writing the correct and useful information in this book, I trust myself to His Name, and expect aid from Him. In this world Allâhu ta’âlâ pities all people. Creating useful things, He sends them to everybody. He, alone, creates every living being, keeps every being in existence every moment and protects all. Gratitude be to that exalted being, Allah! Salât and salâm be to His beloved Prophet, hadrat Muhammad! May salutations and benedictions be over all the pure relatives of this exalted Prophet and to all his Sahâba, his companions!

We see that all living and nonliving beings are in a regular order. We learn that there is an unchanging order, a mathematical balance in the structure of every substance, in every event, in every reaction. We name these orders, these connections as laws of physics, chemistry, astronomy and biology. Utilizing this unchanging order, we develop industries, build factories, prepare new medicines, and establish communications with stars and atoms, make radios, televisions, computers. Were it not for this order in all creatures and in beings, had everything been happening by chance and haphazardly, we could not do any of these. Everything would collide, everything would be in utter disorder, and disasters would happen; all would perish.

The fact that beings are dependent upon orders, relations and laws indicates that they did not come into being haphazardly by themselves and that they were created by a knowing, powerful, seeing, hearing supreme Being who acts as He wills: He creates or annihilates as He wishes. He has made certain things causes for His creating or annihilating each thing. If He had not created causes there would not be such an order in beings. Everything would be in complete disorder; neither His existence would be known of, nor would science or civilization exist.

He not only reveals His existence through this order, but also, pitying His slaves, He informed them by sending messages through an angel to those whom He had created as the best and the highest of all in the world. He informed of Himself and His Names, and explained what things are useful and what others are inapt for attaining comfort and welfare in this world and in the Hereafter. Such superior people are called Prophets ''alaihimussalawâtu wa-t-teslîmât'. What they communicated is called **Dîn** (religion). Because people are apt to forget old teachings and because corrupt

people exist in every age, and these hapless people defile and change Prophets' ''alaihimussalawâtu wa-t-teslîmât' books and utterances, the old religions were forgotten, and the known ones were interpolated. In fact, corrupt people made religions unbelievable and corrupt.

Having magnanimous compassion for people, Allah, the Supreme Being who created everything, sent the last Prophet and the true religion to His slaves. He gave the good news that He shall protect this religion until the last day and He shall spread it everywhere undefiled, although evil people will attack, try to change and defile it.

I, Huseyn Hilmi Işık, the son of Sa'îd Bey, and who prepared this book, **Endless Bliss,** believed in the one Creator when I was very young. I learned that His Name is **Allah,** that His last Prophet's name is **Muhammad** and the name of the religion which he brought to us is **Islam.** I wanted to know this religion of Islam correctly. During the years of education in high school and in university I tried very hard to learn religious knowledge as well. But so various were the books of the heretical people and the lies of the enemies of Islam, and so cunningly did they work, that it was impossible to distinguish and pick out the right way, and I could find no other way than beg my Allah; I wept for years; I supplicated very much. Allah, the Supreme Being, pitied me in the hijri year 1347, which coincided with the Christian year 1929. He accepted my prayers. He made me know a righteous, beloved, distinguished and very deeply learned slave of His. His knowledge was so great, his moral quality was so beautiful and his words were so sweet. He was an ocean of knowledge, morals and virtue. He was a descendant of Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam'. His name was **Sayyid 'Abdulhakîm Arwâsî.** During the course of my studies in the faculty of engineering, and later when I was a military officer in Istanbul, I attended his lectures in his home for seven

years. He pitied me, and so generously focused his ‘tawajjuh’ on me. For the following seven years which I spent in Mamak, Ankara, I tried to gain from that source of knowledge and ma’rifat by exchanging letters with him and by visiting him. Those that I had met before were enemies of religion. Infinite thanks be to Allah, the Supreme Being, for my having matured to the state of distinguishing good from bad. I was able to realize that my soul had been poisoned and my heart darkened. Had I not seen that great Islamic savant, I could not have escaped the calamity. I, too, would have believed the insidious enemies who introduced ignorance, irreligiousness and immorality as modernism. I would have fallen victim to the traps of those who called their true and pure Muslim parents retrogressive and fanatical, and I would mock my parents and scoff at the Islamic knowledge which I had learned from them.

In order to make all people hear of this true Islamic religion, which I heard and learned from Abdulhakîm Arvâsî, and to serve so that everybody may attain comfort and peace in the world and infinite blessings in the Hereafter, I am writing this book, **Endless Bliss.** A fortunate, lucky person who attains the blessing of reading this book, believes, learns and follows it, and thus attains peace in this world and the next. He becomes useful to his nation and to all people. He will always perform good deeds. Nobody will suffer any harm from him.

Now I am presenting this revised edition of the book, **Endless Bliss - second fascicle,** to my readers in forty-two chapters, twenty-eight of which are letters translated from **Maktûbât** (letters from felicity), by Imâm-i Rabbânî ‘rahmatullâhi ta’âlâ ’alaih’.

Infinite gratitude be to my great Allah, who guided me to the right way and made me a means for guiding all people to the right way, to the way to salvation. I pray that all people will reject lies and slanders, and by

reading and believing this book, they will attain happiness, adhere to the right way, and thus escape perdition.

Mîlâdî	**Hijrî Shamsî**	**Hijrî Qamarî**
2001	**1380**	**1422**

HÜSEYN HİLMİ IŞIK,
'Rahmat-Allahi 'alaih'

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih', publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih' (guided by Sayyid 'Abdulhakim Arwâsî, 'Rahmat-Allahi 'alaih', a profound scholar of the religion and was perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

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OF SECOND FASCICLE

NafseIslam
Spreading The True Teachings Of Quran & Sunnah

1—FIRST VOLUME, 266th LETTER

In the two hundred and sixty-sixth letter, which Hadrat Imâm-i Rabbânî wrote to Khwâja 'Ubaydullah and Khwâja 'Abdullah, sons of his master Muhammed Bâqî Billah, he explains 'Ilm-i kalâm, that is belief, which was inspired to his blessed heart by ilhâm[1] and firâsat.[2] Although he did not have recourse to books or any mental contemplation for writing this information, it all concurs with the words of the savants of Ahl as-sunnat wa-l-jamâ'at. May Allâhu ta'âlâ reward those savants with the highest blessings, who worked ceaselessly by spending their lives and sacrificing their rest!

Imâm-i Rabbânî Mujaddid-i elf-i thânî Shaikh Ahmad Fârûqî had only newly dived into the ocean of knowledge, when he dreamed of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', who said to him, "You will become a mujtahid in the science of Kalâm." **He told his master about his dream. From that day on he had different ijtihâd and views on each matter of 'Ilm-i kalâm. Yet on the majority of matters he was in agreement with our leader of Mâ-Turîdiyya. Refuting the words of philosophers, which were against Islam, he proved that they were wrong, and he exposed the disgrace of those ignorant idiots who, being unable to recognize the great men of Tasawwuf and to understand their words, deviated from the right way, and who, thinking of themselves as religious men, misled others as well. In this letter, he explains also a few matters of Fiqh concerning salât, the value and the high grade of Tasawwuf, and states that great men who have made progress on this way are fully adherent to Islam and that the slanders of those who are unable to recognize them should not be believed,** [and advises not to listen to music, not to go dancing or playing]**, in addition to a few other things:**

Praise be to Allâhu ta'âlâ. May all benedictions and blessings be on Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', who is His Prophet and Beloved, and who is the most beautiful and the most superior of all people in every respect, and on all of those

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[1] inspiration.
[2] insight, foresight.

who love and follow him! May Allâhu ta'âlâ bless you, my dear master's children, with endless bliss.

O you beloved children of my master, my dear teacher, who caused me to attain the blessings of this world and the next! You should know that this poor brother of yours, who is needy in every respect, that is, I, am bathing from head to foot in the alms and favours given by that exalted father of yours. From him did I learn the alphabet of humanity. With him did I read the words revealing high grades. In his presence, under his supervision did I attain certain grades in a short time, which would take others years of labour. All merits that embellish men with virtues and superiorities were sprinkled on me as the prizes for my serving him. This poor person, who used to be good for nothing and who used to know nothing of humanity, matured under his luminous observation in two and a half months, thus joining the path of the superiors, and attaining the grades closer to Allâhu ta'âlâ, which were peculiar to them. In such a short time, the secret advantages, tasted by men of Tasawwuf, and which were expressed in such terms as tajallî, zuhûr, nûr, hâl and kayfiyyat, were scattered before me like drops from the ocean in your father's brilliant heart. Which one of these shall I explain? He being so kind and so merciful to this poor person, none of the ma'rifats or subtle pieces of knowledge remained unlearned, which men of Tasawwuf have tried to explain with such words as **Tawhîd** (to know as one), **Qurb** (closeness), **Ma'iyyat** (togetherness), **Ihâtat** (to surround everywhere), **Sarayân** (to exist in every mote). Nothing of their essence remained unfamiliar to me. To see the greatness of Allâhu ta'âlâ in everything —which they call **Wahdat-i wujûd**— and to find kathrat (plurality) in wahdat (unity) are the beginnings of these subtle pieces of knowledge. It would be ignorance and idiocy to attempt to explain the knowledge which Islamic superiors reach and know through the expression of words. The grades which they reach and attain are very high. The knowledge and the occult zeal which they enjoy and acquire are very subtle. Not every pedlar of knowledge reaches or even approaches that high level, nor do those people who are looked on as superior guides.

Even if I rub my face on your servants' feet till I die in return for the favours and gifts of that exalted father of yours, to this faqîr, I would have done nothing towards you. Which one of my defects shall I expose? Which one of my humiliating and shameful

traits shall I reveal? May Allâhu ta'âlâ reward Husâmaddîn Ahmad for taking our duty, our debt towards you upon himself, and for being honoured with taking service with you, thus causing us to breathe freely. A couplet translated into English:

Were all the hairs on me to begin speaking;
They would still fall short of due thanksgiving!

I was honoured three times with kissing the threshold of the door of that treasure of values, [who centuries could not educate once again, nor could the human mind assess]. At the third time he said, "I have become enfeebled. My hope for living has decreased. After me, watch over my children!" They brought you. You were children carried in arms then. He commanded me to pay tawajjuh on you. His command being obeyed then and there in his presence, you were paid so much tawajjuh that its effect soon showed itself. Then he said, "Now pay tawajjuh on their mother in her absence." As she was absent, she, too, was paid tawajjuh on. As it was done with his command and in his presence, I hope that the tawajjuh will yield many benefits.

Do not worry that I may be forgetful or oblivious of your father's commands, which must be done in any case, or of his advice, which has to be fulfilled no matter what it costs. Is that ever possible? I have been awaiting a small signal from you. For the time being I am writing a few lines of advice. Listen with rapt attention! May Allâhu ta'âlâ bless both of you with endless bliss.

Every Muslim must first correct his belief; that is, he must believe as the savants of Ahl as-sunnat wa-l-jamâ'at have described. May Allâhu ta'âlâ profusely reward those savants who worked incessantly, undauntedly! They and their followers, alone, shall escape the eternal, infinite torment of Hell. Of the tenets of belief which they taught I shall explain the ones that have been forgotten:

[**The principles of îmân are six:** The first one is to believe in Allâhu ta'âlâ]. Allâhu ta'âlâ exists with His own being. Everything other than He came into being as a result of His creating. He Himself, His attributes, and His deeds are unique. [That is, nothing resembles Allâhu ta'âlâ in any respect.] As He does not have a companion or partner in existing, He does not have any likeness in any respect. Resemblance is only in names and words. His attributes and deeds, like He Himself, cannot be comprehended mentally, nor can they be explained; they do not have any resemblance to or analogy with men's attributes and

deeds. [He has eight attributes, which are called **Sifât-i thubûtiyya**.] One of them is His attribute knowledge, (i.e. He knows. This attribute of His is, like He Himself, eternal, that is, it is not hâdith, i.e. [something] that came into existence from nonexistence.) It always exists and is elementary, [that is, in one state. It never changes, it is indivisible, it never increases.] The things which He knows change, and He knows every change. But there is no change in His knowledge or in the relation of His knowledge with these things. He knows [every change from eternity in the past to eternity in the future through only one knowledge. In other words, in one moment He knows everything in eternity,] both the largest and the tiniest motes, with their aspects similar and dissimilar to one another, each existing in its own time. For example, both a person's existence and nonexistence, his states before existence, his childhood, youth, old age, his standing, sitting, leaning, lying, laughing and crying, his being in pleasures and blessings or in pain and sorrow, in honour and esteem or disgrace and degradation, in the grave, at the place of assembly (after Rising), at the place of judgment, and, let us say, among the blessings in Paradise; He knows all these at one time and in one state. There is no change, neither in His knowledge nor in the relation of His knowledge with these things. If there would be a change, there would be a change in the structure of time, too. However, at that rank there is an unbreakable moment from eternity in the past to eternity in the future. Or, rather, Allâhu ta'âlâ is free from time; there is not 'being before' or 'being after.' If we say that His knowledge reaches all things, He knows all things by knowing them as one and by one relation of His knowledge with them. This one knowledge and relation is above mind's capacity. I find the following example appropriate for explaining this to mind. Man can think of various cases of a word and its different forms at one moment. At one moment he can know one word in the nominal form, in the verbal form, as a mass of letters, in the past form, in the future form, in the imperative form, in the negative imperative form, with particles, without particles, in the affirmative form, in the negative form. He may say that he sees various forms of a word at the same moment. When it is possible for a man to gather various different cases together in his knowledge, and even in his seeing, why should it not be possible for Allâhu ta'âlâ? Moreover, in His knowledge, the state of two opposites at the same place together is only in appearance. In fact, there is no oppositeness

there. For example, He knows a person both as existent and as nonexistent at the same moment. But, at that same moment He knows his existence, let us say a thousand years after the Hegira, and his first nonexistence before this existence, and his second nonexistence, for example a hundred years after this existence. Then, there is no oppositeness there. For, the time of the existence and that of the nonexistence are different. Therefore; though Allâhu ta'âlâ knows separate, different things at one moment, no change takes place in His knowledge. Contrary to what philosophers suppose, nothing happens in His attribute knowledge afterwards. For, the knowledge of something does not originate from the knowledge of something else that precedes it; why should there be change in the knowledge, then? Since He knows everything at the same one moment, no change or novelty takes place in His knowledge. Then, in explaining that there is no change in the knowledge, it would be unnecessary to say that the knowledge has been attached to things through various bonds and that these bonds change. As a matter of fact, to refute philosophers, some of our superiors said so. It would be pertinent to say that change occurs in the attachment of these bonds to things.

Another sifât-i thubûtiyya of Allâhu ta'âlâ is His attribute **Kalâm.** His attribute Kalâm, that is, His Word, is an elementary word; He is the speaker of that one word from eternity in the past to eternity in the future. All the commands, all the prohibitions, all that is communicated, all the questions, all the requests are in that one word. All the books and pages that He has sent are of that one elementary word. The Torah originated from it. And the Qur'ân, too, originated from it.

[Another sifât-i thubûtiyya of Allâhu ta'âlâ is His attribute **Takwîn.** That is, He is creative.] All that He created, all that He made are of one deed, of one making; all His creations, from His first creation to eternity, are created through that one deed. The âyat, **"We made everything in the twinkling of an eye,"** shows this fact. His giving life and taking life are through that one deed. His creating and annihilating, too, are of that one deed. There are not various attachments to His deed, either. Perhaps, with one attachment He creates all the things in the beginnings and in the ends, each coming about in its own time. Since mind cannot understand His deed, it cannot comprehend the attachments of the deed. Mind does not have access to that realm. Even Abul-Hasan

Esh'arî, one of the savants of Ahl as-sunnat, being unable to understand the deed of Allâhu ta'âlâ, said that His attribute Takwîn, that is, His creating, was hâdith. That is, he said that His making of each thing happens when He makes it. However, all the deeds that have been done in process of time are the works, appearances of that deed in the eternal past. They are not the deed itself. So, of the great men of Tasawwuf, those who say, "We see His deeds, we have attained the **Tajallî-yi af'âl**," are wrong. They presume that they see the deed of Allâhu ta'âlâ in everything. However, those manifestations, appearances are not the deed itself, but they are its works. For, since Allâhu ta'âlâ cannot be seen, His deed cannot be seen, felt, thought of or understood by mind, either. His deed and all His attributes are eternal. They are not hâdith. With Him they always exist. His deed is called **Takwîn;** it does not go in the mirror of creatures, nor is it seen there. A Persian couplet translated into English:

How can meaning go into the shape and form of a cup, which is Narrow? What is a Sultan's business in a beggar's cottage?

According to this faqîr (Hadrat Imâm-i Rabbânî), unless Allâhu ta'âlâ becomes manifest, His attributes and deeds cannot become manifest. How can His attributes and deeds ever become manifest without His own manifestation, in the light of the fact that they do not part from Him? What parts from Him are the shades, reflections and visions of His attributes and deeds. Not everybody can understand these. Only to those slaves of His whom He loves does Allâhu ta'âlâ impart this subtle knowledge. His blessings are multifarious.

Now we come back to the point under discussion: Allâhu ta'âlâ does not enter anything. He does not penetrate any substance. Nothing penetrates Him. However, Allâhu ta'âlâ surrounds everything, is close to everything and is together with everything. Yet these are not like the surrounding and the closeness and the togetherness which we understand and with which we are familiar. They are not worthy of Him. Nor is the surrounding, the closeness or the togetherness, which the Awliyâ sense through kashf, worthy of Him. For, none of these poor creatures can understand His attributes and deeds. They must be believed without understanding. A Persian couplet in English:

Phoenix cannot be hunted, undo your trap!
Air, only, this hunting is going to trap.

It will be pertinent to quote the following distich from my exalted murshid's 'qaddas-Allâhu sirrah-ul'azîz' Persian **Mathnawî** by translating it into English:

The destination is far away;
"I've attained," would be wrong to say.

We believe that Allâhu ta'âlâ surrounds everything, that He is close to everything, and that He is together with everything. But we cannot know what this surrounding, this closeness, this togetherness mean. To say that His knowledge surrounds, or that His knowledge is close, would mean to translate the outward meanings in Qur'ân al-kerîm. We do not approve of such translations.

Allâhu ta'âlâ does not unite with anything. Nor does anything unite with Him. Great men of Tasawwuf uttered some words which we would interpret as uniting. But they meant something else. For example, by their statement, "When faqr is completed, one becomes Allâhu ta'âlâ," they meant: "Nothing exists. Allâhu ta'âlâ exists only." They did not mean to say that the faqîr unites with Allâhu ta'âlâ. It would be disbelief, zindiqness to say so. Allâhu ta'âlâ is unlike what disbelievers suppose Him to be. My master said: The meaning of Hallâj-i Mansûr's word, "I am Haqq," is: "I am not. Only Allah is." [Such statements said by those who obey Islam must be judged with a good opinion and with ta'wîl.]

Allâhu ta'âlâ Himself does not change; nor do His attributes and deeds. No change takes place in Him, in His attributes or in His deeds when actions, movements take place, or when He creates things. Those who maintain that there is wahdat-i wujûd say that Allâhu ta'âlâ created beings in five grades, which they call **Tanazzulât-i khams;** yet this does not have a meaning so as to indicate a change in Him. If a person expresses it in this meaning, he diverges from the right way and becomes a disbeliever. These great people say that there have been five grades downwards in the manifestation of Allah's attributes, which means that there is no change in Allâhu ta'âlâ's attributes and deeds.

Allâhu ta'âlâ is **Ghaniyy-i mutlaq.** That is, He does not need anything for anything. Nothing is necessary for Him, for His attributes, for His deeds, in any respect. As they do not have a need in existence, they do not have a need in appearing, or in being known. Those words of the great ones of the Sôfiyya-i 'aliyya which imply meanings such as, "Allâhu ta'âlâ needs us in order to

display His names and attributes" seem very humiliating to me, the faqîr. Being created, we have been valued, honoured. Nothing has increased in Allâhu ta'âlâ. Such words are quite impertinent and very loathsome. He declares: **"I created genies and human beings only so that they should worship Me."** This means to say that the creation of genies and human beings is intended for them to know Allâhu ta'âlâ; this is an honour, a fortune for them. It is not intended for Him to gain something. Allâhu ta'âlâ declares in a hadîth-i qudsî, [that is, through the Prophet's blessed tongue,] **"I created everything to be known,"** which means, "...so that they may be honoured by knowing me." It does not mean, ".....so that I may be known and through their recognition reach perfection." This meaning is not worthy of Allâhu ta'âlâ.

Allâhu ta'âlâ does not have the attributes of imperfection or the peculiarities and symptoms of creatures. He is not matter. He is not a substance. He is free from place; [that is, He does not occupy a place.] He is free from time; [as He does not have a place, likewise He does not have time.] The attributes of perfection and the indeficiencies only exist in Him. He has declared that He has eight attributes of perfection, which are: **Hayât** (being alive), **'Ilm** (knowing), **Qudrat** (being powerful), **Irâdat** (will), **Sem'** (hearing), **Basar** (seeing), **Kalâm** (saying), **Takwîn** (creating). These attributes of His exist separately from Himself. Their existence is not in knowledge only. That is, they are not only said to exist theoretically, but they exist separately and actually. As He Himself exists, so these attributes of His exist separately. What those sôfiyya-i aliyya who believe in wahdat-i wujûd suppose, and their words, such as,

In mind and thought the attributes are separate;
But in reality they are all nothing but Himself,

mean is: to deny, to disbelieve the attributes. Of Muslims, the Mu'tazila group, who deny the attributes, and of unbelievers, the ancient philosophers say that though His attributes are theoretically separate from Himself, only He exists in reality. [That is,] they do not deny that His attributes are [theoretically] separate from Himself. For example, they do not say that the meaning of the attribute knowledge is the same as that of His own Self. Nor do they say that His attributes Qudrat and Irâdat are the same in meaning. But they say that their existences individually are one and the same. Then, for safety from the denial of attributes, it is necessary to believe that each one of them exists separately and

actually. It is not good to believe them to be separate theoretically.

Allâhu ta'âlâ is **Qadîm.** [That is, His existence does not have a beginning. He was never nonexistent before His existence; He always existed.] He is **Azalî.** [That is, He was never nonexistent.] No being other than He is qadîm or azalî. Owners of faith, owners of heavenly books have always held this belief and have said that those who deem anybody besides Allâhu ta'âlâ as qadîm and azalî are polytheists. For this reason, the Hujjat-ul islâm Imâm-i Muhammad Ghazâlî 'rahmatullâhi 'alaih' has said that Ibni Sînâ and Fârâbî and a few others were disbelievers; for they believed that the Primordial matter, [which they said was the initial state of mind, soul and matter,] was eternal, and that the heavens, together with their contents, were eternal.

[It is written in the book **Akhlâq-i-'alâ'î**: "Ibni Sînâ (Avicenna) denied the rising after death in his book **Mu'âd.** Though it is rumoured that towards his death he performed a ghusl ablution and did penance for the cruelties he had done when he had been a vizier, it is said (by savants) that the ghusl, the namâz and the prayers of a person with the wrong belief will not be accepted."]

My master said, "Shaikh-i akbar Muhyiddîn-i 'Arabî's statement, 'The souls of great people are eternal,' should be adapted to the unanimous beliefs and statements of savants: its outward meaning should not be considered."

Allâhu ta'âlâ is **Qâdîr-i mukhtâr.** [That is, He can do whatever He wills to. Unlike natural forces, He is not compelled [to do things]. Ancient Greek philosophers, being unable to comprehend the matter, presumed that it would be perfection, greatness, to have to act, create, thus denying the choice of Allâhu ta'âlâ. They said that He had to act. These idiots said that Allâhu ta'âlâ had to create one thing, and that he had not created anything else. They called that fabulous thing the first intellect and said that it was making everything.

What they call **'Aql-i fa'âl (**the first intellect) is only a fancy that exists in their imagination. According to their profane belief, "Allâhu ta'âlâ does not do anything. When man is in trouble, he invokes 'Aql-i fa'âl. He does not ask anything of Allâhu ta'âlâ. For Allâhu ta'âlâ is not interested in what is going on on earth. Everything is made, created by 'Aql-i fa'âl." In fact, they do not invoke 'Aql-i fa'âl, either. For, they do not consider it to have a will or option for freeing them from trouble. These unfortunate people are the lowest of all the heretical groups in idiocy and

stupidity. Disbelievers trust themselves to Allâhu ta'âlâ in everything they do. They supplicate to Him for the elimination of disasters. But these base people do not do so. Two evils exist in these unfortunate people in a greater degree than in any other group of heresy and idiocy. First, they do not believe the messages sent by Allâhu ta'âlâ; they show an obstinate and hostile attitude towards Prophets' ''alaihimussalawâtu wa-t-teslîmât' communications. Second, they advance profane theories. Putting forward groundless, untenable proofs and documents, they attempt to prove their null and heretical ideas. In their attempts to prove their heretical thoughts, they make so many mistakes that no other ignoble individuals have done a thing so wrongly and unsoundly. They say that everything done on earth is done by the changing motions and states of the heavens and stars, which move and turn ceaselessly. They cannot see the One Who created the heavens, Who designed the stars, and Who makes them move and regulates their motions. They suppose that He does not meddle with anything; they are so stolid, so base! And those who consider them to be wise and who believe their words are even baser. They even go so far as to say that, "geometry is a mentally contrived and arranged science, which is good neither for worldly prosperity nor for eternal salvation. What use will humanity get from saying and proving that the sum of the interior angles of a triangle is equal to two right angles?" [Unless scientific knowledge, modern machines, electronic apparatuses and other new discoveries are made and used by believing people whose hearts have been purified and whose morals have been beautified by obeying Allâhu ta'âlâ's Prophet, they will render no great advantage; they will not provide for human rights, ease and peace; they will not be used for eliminating wars and destitution. Instead, they will be a means for cruelty and torment.]

[Imâm-i Ghazâlî 'rahmatullâhi 'alaih' classified the irreligious people, who think of themselves as intelligent and unerring men of knowledge, in three groups. The first group are the Dahriyyûn and the materialists, who existed centuries before Greek philosophers. Some idiots who pass for scientists today are in this group. Denying the existence of Allâhu ta'âlâ, they say that beings came into existence by themselves and events will go on likewise, that they do not have a creator, that the living multiply from one another and this will go on everlastingly. [May Allâhu ta'âlâ protect us against such heresy!] The second group are the naturalists, who, seeing the stupefying order and delicacies in

living and non-living beings, had to confirm the existence of Allâhu ta'âlâ; yet they denied the Rising, the Hereafter, Paradise and Hell. The third group are Greek philosophers, who date later, and who include Socrates and his disciple Plato, and Aristotle, who was a disciple of the latter, and both their philosophies. Refuting the Dahriyyûn and the naturalists, they said so many things about them that in describing their wrong and base way, others do not have to say anything any more. But they didn't escape disbelief, either. These three groups and their followers are all disbelievers. It is appalling to hear that some credulous people think of them as religious men and even laud them to the grade of prophethood by fabling hadîths about them. Disbelievers may say anything. But it is a pitious fact that some people who are supposed to be Muslims cannot distinguish imân from kufr.]

All these three groups of disbelievers [and also the Renaissance leaders such as Luther Martin, Calvin, Voltaire, Auguste Comte, Karl Marx and Durcheim, who are today called men of knowledge and praised as the founders of modern philosophy and sociology but who in actual fact have nothing in their stocks of religious knowledge except the Christianity that was born from the desecration of the Injil by Jews and priests and a few made-up books written by Islam's enemies], excelled all others in idiocy and ignominy, thus leaving all the other classes of disbelievers behind. All these people both deny religions and bear obstinacy and hostility against Prophets ''alaihimussalawâtu wassalâm' and adduce untenable proofs and documents for deceiving one another and others with their concocted sayings about family, society and religion. They say wrong, ludicrous things, so much so that no other ignoramus, no other idiot has shown such baseness. They are so stupid, so poor; and those who consider them to be clever are even more wretched and more unfortunate than they are. They stole much of their valuable information from Prophets' ''alaihimussalawâtu wa-t-teslîmât' books, in which they inserted other things.

Imâm-i Ghazâlî 'rahmatullâhi 'alaih' explains these in detail in his book **Al munqidh 'an-id-dalâl.** If holders of faith, those who follow Prophets ''alaihimussalawâtu wa-t-teslîmât', make mistakes while proving that something is true, they will not expose themselves to harm or danger, for they follow them in all the teachings and deeds of Prophets and try to prove their words true. Their following Prophets ''alaihimussalawâtu wassalâm' suffices to

indicate that they are true. But those wretched people call it retrogression to follow Prophets ‘’alaihimussalawâtu wa-t-teslîmât’, and try to adapt their statements to mind. No doubt, they go wrong in facts that are beyond mind’s grasp. When Plato, who is considered to be the greatest of them, heard about the teachings of hadrat ’Îsâ (Jesus), who was the Prophet of Allâhu ta’âlâ, he said, “We are pure, mature and modern people. We do not need anyone to guide us to the right way.” However, he should have gone to see and observe a person whom he had heard to have enlivened the dead, opened the eyes of the blind and cured leprosy, which their own science and experiments had fallen short of doing. But he answered so without seeing or finding out. His statements disclose that he was a blithering idiot.

[As is seen, Plato lived in the time of ’Îsâ ‘alaihis-salâm’ (Jesus). It is stated in books written in Europe and in their translations that Plato had died 384 years before Hadrat ’Îsâ honoured the world with his presence. Since the teachings of this Greek philosopher were famous, the time of his death is tenable. Yet because Hadrat ’Îsâ was born secretly, stayed only for a short time in the world and was taken to heaven, and because only twelve apostles believed in him and the ’Îsâwîs, who were few in number, lived secretly for centuries, his birth, that is, Christmas Eve, could not be determined precisely. His birth day is thought to be the twenty-fifth of December or the sixth or so of January. It is written as well in books of various languages that today’s Chirstian years have one to four years missing. Then, unlike the hijrî year, which is the Muslim year, the Christian year is not correct and precise; it is incorrect in daily terms as well as in its year. According to Imâm-i Rabbânî, it has more than three hundred years missing, and the duration of time between Hadrat ’Îsâ and Hadrat Muhammad is no less than a thousand years. It is written in the third chapter of the second volume of **Mawâhib-i ladunniyya**: “As Ibni Asâkir reports on the authority of Sha’bî, there are 963 years between ’Îsâ ‘alaihissalâm’ and Muhammad ‘’alaihissalâm’.”] According to historians, Muhammad ‘’alaihi-s-salâm’ entered a cave on mount Sawr, towards sunset, on the last Thursday of the month of Safer [Gregorian Calendar year 622], as he was immigrating to the city of Medîna. On the night previous to the following Monday, he left the cave and entered Kubâ, a suburb of Medîna, on Monday the twentieth day of September according to the European calendar, which concurred with the seventh day of September as per the Greek Calendar. The day of his arrival became the new year’s day

for Muslims **Hijrî Shamsî**. The Shamsî (Solar) year of Persians starts six months earlier, i.e. on March 20th, which coincides with the celebration day of Magians. This day was the 8th of Rabî'ul-awwal. That year, the beginning of Muharram was accepted as the new year's day of **Hijrî Qamarî** (lunar) calendar. That year, the lunar new year's day coincided with May 16th, Friday. He stayed in Kubâ for four days and left that Friday, arriving in Medîna on the same day. Accordingly, every Hijrî Shamsî year is 622 years behind, as per the beginning of the Gregorian year with which it coincides. On the other hand, a Gregorian year is 621 years ahead in accordance to the beginning of the Hijrî Shamsî year it concurs with.]

Recently my son Muhammad Ma'thûm 'quddisa sirruh' has completed the book **Sharh-i mawâqif.** During his studies he has come to understand well the mistakes and faults of these so-called wise people, and he has learned a great deal. Gratitude be to Allâhu ta'âlâ, Who did not confine us within the narrow frame of mind, and Who guided us to the right way. If He had not guided us to the right way through His Prophets ''alaihimussalawâtu wassalâm', we, too, like these wretched people, would base our beliefs on suppositions concerning facts that are beyond mind's grasp, and thus we would end up in perdition.

[Imâm-i Muhammad Ghazâlî, Imâm-i Ahmad Rabbânî, and many other Islamic superiors studied Greek philosophy very minutely and explained that those philosophers were quite ignorant and stupid disbelievers. They wrote in many of their books that Muslims must not admit or believe such unbelievers.

Then, it is quite out of place and wrong for unbelievers, for renegades, for the enemies of Islam to say, "Islamic savants, men of Tasawwuf, were influenced by Greek philosophers, by Roman mystics, by the school of Ptolemy." Such statements are slanders that are perpetrated in hostility in order to belittle Islamic savants by representing them as their pupils and imitators. The truth is that Islamic savants have rebutted Greek and Roman philosophies and laws with their own very subtle and powerful knowledge, have downed them to the ground, and have explained that, of their statements on law, ethics and medicine, the ones that are true were stolen from the books of ancient Prophets ''alaihimussalawâtu wa-t-teslîmât'. The words of the Sôfiyya-i 'aliyya on Tasawwuf, contrary to what the ignorant idiots suppose, are not taken from books, learned from others or imitated, but they are ma'rifats

which they acquired through kashf; in other words, those subtle pieces of spiritual information, (called 'ma'rifats',) flowed into their blessed hearts, into their pure souls. Most of the letters of **Maktûbât** explain these facts very well and clearly.

Ancient Greek Philosophers were people who attempted to understand everything mentally, to adapt everything to mind, and who believed only what mind approved of. They could find out what was right in matters which mind could comprehend; but they went wrong in many matters beyond mind's reach. As a matter of fact, they reproved one another, earlier ones being censured by their successors.

As for Islamic savants; after studying contemporary scientific knowledge and learning the eight branches of knowledge well, they opened their hearts and purged their nafses in the manner taught by Islam, thus finding out what was right and attaining haqîqat. To call Islamic savants philosophers would mean to downgrade them. Philosophers are people who are slaves, prisoners of mind, which is ever susceptible to erring. When they express their opinions without experimenting, and when they follow their illusions in explaining the experiments, they are wrong and harmful. For this reason, and because they cannot transcend mind, they cannot become exalted like Islamic savants.

He who is without mind is insane. He who does not use his mind is dissolute. It is wretchedness not to act compatibly with mind. He who has little mind is an idiot. And a person who follows and trusts mind only, and who errs in matters that mind cannot grasp, is a philosopher. And those exalted people who trust mind in matters that it can grasp, and who guide mind to what is right under the light of the Qur'ân al-kerîm in those matters that mind would fall short of comprehending and thus would go wrong, are Islamic savants. Then, there is no philosophy in Islam; there is no such thing as Islamic philosophy or an Islamic philosopher. There is Islamic knowledge, which is above philosophy, and there are Islamic savants, who are above philosophers.]

Also, Muhyiddîn-i 'Arabî's 'quddisa sirruh' books bear the impression that Allâhu ta'âlâ, like natural forces, does everything without a will. It is seen that in explaining the power of Allâhu ta'âlâ he agrees with philosophers. He does not say, "He does not do if He does not will to do," but he says, "He has to do." How disappointing it is that Muhyiddîn-i 'Arabî, whom our superiors love and deem as great, has uttered such incorrect words

disagreeing with the true statements of the savants of Ahl as-sunnat. Since his errors are within his kashf, in the knowledge that comes to the heart, they will probably not be deemed crimes. He cannot be blamed, for his errors are like errors in ijtihâd. Only I, the faqîr, say that he is great and his errors cannot be considered crimes. I deem him great and I love him. But those words of his that do not agree with the savants of Ahl as-sunnat I deem wrong and harmful. Some of the Sôfiyya-i 'aliyya dislike him and utter unpleasant words about him. They consider all his information to be wrong and heretical. And some others, following him, take all his information, all his statements for granted. They consider all of them to be correct and strive to prove that they are correct. Both of these two groups are wrong and unfair. One group overflows the measure. And the other is altogether deprived. Could Muhyiddîn-i 'Arabî 'quddisa sirruh', who is one of the greatest Awliyâ, be refused altogether on account of his errors in kashf? And yet, could his erroneous information, which disagrees with the true words of the savants of Ahl as-sunnat, be accepted, and everything else of his be admitted? The right path here is the medial one, which does not diverge from the track in either direction, and which has been bestowed upon us by Allâhu ta'âlâ. [Hadrat Imâm-i Suyûti, in his **Tenbîh-ul-ghabî,** proves the greatness of Hadrat Muhyiddîn-i 'Arabî with documents. It is written in the fatwâs of Abussu'ûd Efendi that he cannot be spoken ill of.] It is obvious that in the knowledge of wahdat-i wujûd most of the Sôfiyya-i-'aliyya are concordant with Muhyiddîn-i 'Arabî. He has chosen a peculiar way here, too; yet they share the same basis. This knowledge of his, too, seems to disagree with the belief of Ahl as-sunnat, but it is easy to adapt and possible to compromise them. I, the faqîr, while explaining my master's Rubâiyyât, have compromised this knowledge with the belief of Ahl as-sunnat with the help of Allâhu ta'âlâ. Pointing out that the difference between them is only in words and expressions, I have illuminated the places on which both sides feel doubt so well that those who read it will no longer have any doubt. It will be understood when seen.

O thou Muslim! Be it known that everything you see and hear, everything that comes into being, matter, all substances and their properties, minds, thoughts, the heavens, the stars, elements and compounds used to be nonexistent. They all came into existence with the decree of Allâhu ta'âlâ, by His creating. As they came into being from nothing through His creating, so they need His will, His

power, every moment so that they may keep on existing, lest they will be annihilated. [Men's combining substances with one another, formation of new substances] by the variation of events and conditions, veils and conceals Allah's deed, His making, from us. In order that His might, His power will appear, He has applied some means for His making and creating. A person who has wisdom, who is vigilant and who has salved, polished his heart's eye by obeying Prophets ''alaihimussalawâtu wassalâm', will perceive that these causes and means, too, have been created by Allâhu ta'âlâ, that they need His might every moment, that they were created by Him and are kept in existence by Him, that they are lifeless, ineffectual, inactive and inert, that they cannot affect others, which are like themselves, and that they cannot create others, which are, again, like themselves. He will realize that behind these causes and means there is an almighty power who creates them and who gives them effectuality, strength and energy. When a wise person sees something lifeless moving he infers the existence of some power that makes it move. He knows that an object at rest cannot move by itself, and that only some exterior force can make it move. This means that the motion of a lifeless object does not conceal from wise people the existence of some agent, some power that sets it into motion. That the moving object is inert informs the clever about the existence of an agent, of a power owner. Thus, all causes and means proclaim the existence of Allâhu ta'âlâ and His power to wise people. But idiots, seeing the object move, and unable to see or infer the existence of the agent, of the power owner, suppose that it moves by itself. Being unwise, they think that the moving lifeless object has power. Denying the agent and the power that makes it move, they become unbelievers. Allah's making and creating everything through causes and means causes idiots, the unwise to deny, to disbelieve. It shows to the owners of wisdom and common sense the way to salvation. To understand the existence and the oneness and the power of Allâhu ta'âlâ by seeing the causes and means is possible only with Prophets' ''alaihimussalawâtu wassalâm' guiding and awakening. The human mind cannot understand these by itself. Some people suppose that it would be more compatible with greatness if the media did not exist and everything was created without means. They say that there is no effectuality in the media, and that without the means interfering everything comes to being directly by Allâhu ta'âlâ's creating. They do not realize that to annul the media would mean to defile the hikmat, [that is, what Allâhu ta'âlâ decides to be

good,] and His law. There is many a use in this hikmat. O our Allah! In this existence Thou hast not made anything without hikmat, out of place, or unbecoming! All Thine Prophets ''alaihimussalawâtu wa-t-teslîmât' adhered to the media in all their actions. However, they begged Allâhu ta'âlâ for the creation of the actions. For example, when Hadrat Ya'qûb (Jacob) ''alaihis-salâm' sent his children from Syria to Egypt, he advised them, **"Do not enter through one gate altogether. Enter by different gates"** lest they would be harmed by evil eye. Nevertheless, he begged Allâhu ta'âlâ to protect them against evil eye, and said, "By giving this advice I cannot change what Allâhu ta'âlâ has decreed about you, for precaution cannot change destiny. Always what He wills happens. I trust you to Him. So should everybody: trust only Him in whatever they do. He will certainly come to the rescue of those who, thinking that everybody is nothing but a poor means, depend upon Him only," Allâhu ta'âlâ declares in the Qur'ân-i kerîm, in the sixty-eighth ayât of Yûsuf Sûra, that He likes this case, and says that He gave that knowledge to him: **"He was learned; he knew My qadâ and qadar. I let him know: but most people do not know My qadâ and qadar."** [A couplet translated into English:

Man takes measures, clings to media, but doesn't know the decree;
Man's precaution won't change Allah's decree.]

Allâhu ta'âlâ declares: **"O my beloved Prophet! Allâhu ta'âlâ and, of Believers, those who obey you will suffice for you!"** in the sixty-fourth âyat of Anfâl Sûra, and thus commands also Hadrat Muhammad, our Prophet, to adhere to means.

As for the effectuality of the means; Allâhu ta'âlâ sometimes creates effectuality, that is, power enough to do some work, in some means. Therefore they do that work. And sometimes He does not create that effectuality in the same means, so they cannot do the work. Everybody witnesses this fact many a time and oft. We all witness that some means sometimes can do certain work and sometimes cannot do the same work. To say that there is no effectuality in the means would mean to blindly ignore experience and the events. We should believe their effectuality. But we should know that this effectuality in the means, like the means themselves, is Allah's creation. This is what I, the faqîr, would say on this matter. This means to say that adhering to means does not deter one from tawakkul (trusting oneself to Allâhu ta'âlâ). The devotees of Tasawwuf who have not made enough progress will say so; the fact, however is that the highest level of tawakkul, (i.e.

putting one's trust in Allâhu ta'âlâ,)[1] is to adhere to means, to use means. Hadrat Ya'qûb both adhered to the means and trusted himself to Allâhu ta'âlâ. [When lungs expand, clean air goes in. When they contract dirty air goes out. This process continues every minute, and thereby we can continue living. People of wisdom who observe the phenomenon wherein a source of power that moves the lungs also perpetuates constant percentages of nitrogen and oxigen in the air, seventy-nine and twenty-one, respectively, immediately realize the existence of Allâhu ta'âlâ. Moreover, the Creator Himself declares His existence, and states that He will eternally burn the deniers.]

[One of the six principles of îmân is to believe in qadar, that good and evil are from Allâhu ta'âlâ.] Allâhu ta'âlâ decrees, wills, and creates good and evil. He is the Creator of both the good and the evil. Yet He is pleased with the good and displeased with the evil; in other words, He dislikes the evil. Will and approval are different from each other. Only the savants of Ahl-as-sunnat were able to see the difference between them. The other seventy-two groups, being unable to understand this distinction, remained in heresy, all losing their way. For example, the Mu'tazila group presumed that everybody was the creator of their own actions, stated that so and so created such and such an action, and stated that men created their own îmân and kufr. [Because they deduce this belief from âyats and hadîths, they do not become unbelievers; but since they do not accept what is right they will be scorched for a while in Hell. But it is unbelief for those who know nothing of âyats, hadîths, religion or îmân to say, "You created," in order to flatter occupiers of rank and sultans and thus earn their sympathy. It is very dangerous to say, "He created," about a person other than Allâhu ta'âlâ. The Râfidîs, who live outside of our country (Turkey) and who are also called Alawîs —or Shi'ites— say that men create sins, and Allâhu ta'âlâ creates goodness only. Shi'ites' misstatements are quoted and beautifully confuted in **Sahâba 'the blessed'** and in **Documents of the Right Word**, two books published in Istanbul.]

As is understood from the books of Shaikh-i akber Muhyiddîn-i 'Arabî and his followers, "Hâdî, one of the Names of Allâhu ta'âlâ, likes îmân and worships; likewise, Mudill, another

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[1] Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss** for 'tawakkul'.

Name of His, likes kufr and sins." These words of theirs also disagree with the Sunnî creed and verge on denying the Will. It is similar to saying that the sun is pleased with its job of illuminating.

Allâhu ta'âlâ has given His slaves strength, power, and will. They do what they wish. Men do their actions themselves, and Allâhu ta'âlâ creates them. Allah's hikmat, law, is as follows: When man wants to do something Allâhu ta'âlâ creates his action. Because that action has been created upon man's wish and option, responsibility for the action, its reward or penalty, lies with man. If those who say that man's option is weak or quite limited mean to say that it is weaker than Allah's will, they are right. But if they mean that it is not sufficient for doing the commandments, they are wrong. Allâhu ta'âlâ has not commanded His slaves to do anything they are incapable of doing. He has always commanded what is easy. He has not commanded what is difficult. He has willed to inflict everlasting torment for a short time's disbelief and to give endless blessings for a short time's îmân. We cannot understand its reason. With the aid of Allâhu ta'âlâ we know enough to say that denying such a being as Allah, Who has given men all the visible and invisible blessings and goodnesses, Who is the Creator of the earths and the heavens and the motes, and Who is the only possessor of perfection, indeficiency, will certainly incur very bitter torment, which means eternal furnace of Hell. Believing such an owner of blessings without seeing Him, and trusting Him despite the tricks of the nafs, of the Satan and of the enemies of religion, will result in a great reward, which means staying eternally in the blessings and pleasures of Paradise. Most of the mashâyikh-i kirâm said: "Entering Paradise is only Allah's mercy and kindness. The reason why îmân has been pointed out as the basis for entering Paradise is because there is more flavour in a blessing that is earned." To me, the faqîr, entering Paradise depends on îmân; but îmân is a favour from Allâhu ta'âlâ. And entering Hell is the result of kufr, which, in its turn, is born from the desires of the nafs-i ammâra. As a matter of fact, it is purported in the Qur'ân-i kerîm; in the seventy-ninth âyat of Nisâ Sûra: **"Everything beautiful, good, comes to you from Allâhu ta'âlâ. And everything loathsome, evil, is caused by your nafs."** Making the attainment of entering Paradise dependent on îmân is intended to indicate the value of îmân; and this shows the value and the importance of the tenets to be believed. Likewise, making Hell dependent on kufr is intended to insult kufr; which shows the value of the tenets that are not believed, since such great torment is

inflicted for not believing them. This subtlety does not exist in other explanations made by other mashâyikh.

A person who goes to the other world from this world with îmân will see Allâhu ta'âlâ without a direction, without a mode, without likening Him to anything, and without finding any reminiscence in Him. Of the seventy-three groups of Muslims, only the Ahl as-sunnat have believed this. The rest have denied it, saying that it is impossible to see Allâhu ta'âlâ without a direction and without a mode. In fact, Muhyiddîn-i 'Arabî stated that it is **Tajallî-i sûrî** to see Allâhu ta'âlâ in the Hereafter. [That is, he says that it is not a matter of seeing Allâhu ta'âlâ but a matter of seeing His vision], and that it is impossible to see Him otherwise. One day my master said that Muhyiddîn-i 'Arabî had said: "If the Mu'tazila group had not said that Allâhu ta'âlâ would be seen without direction or mode through a seeing which mind cannot comprehend, if they had said that He would be seen as other things are seen, if they had deemed seeing Him in a manner called tajallî-i sûrî, they would not have denied the fact that He will be seen by saying that He cannot be seen. That is, they do not believe that He will be seen without a direction and without a mode. For, there is a direction and a mode in seeing the vision." However, to say that it is the manifestation of the vision that is involved in seeing Allâhu ta'âlâ in the Hereafter is to deny the fact that He will be seen. Though the manifestation of the vision there is unlike the appearance of the visions of things in the world, still it is not (identical with) seeing Him.

An Arabic couplet translated into English: **In heaven, all Believers will see Allâhu ta'âlâ, but without a direction or a mode. It is impossible to describe that vision.**

[The fourth principle of îmân is to believe in Prophets ''alaihimussalawâtu wa-t-teslîmât']. Pitying His slaves, Allâhu ta'âlâ sent them Prophets ''alaihimussalawâtu wa-t-teslîmât'. Had not those great people been sent, who would have proclaimed Him and His Attributes to people who had lost their way? Who could distinguish what He likes from what He dislikes? The human mind, being deficient, cannot know these, nor can it distinguish them unless it is illuminated with the light of the invitation of those great people. Since our comprehension is imperfect we will go wrong and be confused about understanding them unless we follow those great people. Yes, mind is a gauge for distinguishing what is right from what is wrong. But it is an imperfect gauge. It is

completed with the invitation, with the information of those great people. The reward or the torment in the next world will be fair only after this invitation and declaration.

[Mind is like the eye, and Islam is like a light. That is, man's mind, like his eyes, was created weak. Our eyes cannot see in the dark. Allâhu ta'âlâ has created the sun and the light, so that we may utilize our sense of sight. Were it not for the light of the sun or of various other sources, our eyes would be good for nothing, and we would not be able to avoid dangerous things and places, nor could we find useful things. Yes, a person who does not open his eyes, or whose eyes do not function, cannot utilize the sun. But he does not have the right to blame the sun.

Likewise our mind cannot recognize spiritual things, useful or harmful things by itself. Allâhu ta'âlâ created Prophets ''alaihimussalawâtu wa-t-teslîmât', the light of Islam, so that we may utilize our mind. If Prophets ''alaihimussalawâtu wassalâm' had not shown the way to be comfortable in this world and in the Hereafter, our minds could not have found it, thus being of no use; we could not have avoided dangers or hazards. Yes, people who do not adapt themselves to Islam, or who have little mind, cannot benefit from Prophets ''alaihimussalawâtu wa-t-teslîmât'. They cannot avoid dangers and harm in this world and the next. No matter how numerous the scientific means, how much the money, how high the grades and ranks owned; no individual, no society can be happy without following the way taught by Prophets ''alaihimussalawâtu wa-t-teslîmât'. Very happy and pleased as they may seem, inwardly they weep bitterly. Those who live comfortably and happily in both this world and the next are only those who obey Prophets ''alaihimussalawâtu wa-t-teslîmât'. It should also be known that for attaining comfort and happiness, it is not enough to claim to be a Muslim or to pretend to be a Muslim; it is necessary to learn Islam well, to understand it correctly, to practise it correctly and to obey it.]

Question: Since the infinite torment in the next world depends on the invitation of Prophets ''alaihimussalawâtu wa-t-teslîmât', how can sending them be compassion for different 'âlams?

Answer: Sending them is intended by Allâhu ta'âlâ to proclaim Himself and His attributes. And this knowledge is the cause of se'âdet-i ebediyye, that is, the endless blessings of this world and the next. By declaring what acts should be done towards Allâhu ta'âlâ, they have distinguished them from those that would be

unsuitable. For, our blind and lame intellects have been created from nothing, and they will not remain in existence; they will be annihilated. Then, could mind ever find out what would be suitable for the eternal, real Being, in Whom there is no non-existence, and Whose Names, Attributes and Deeds exist eternally? Could it ever explore what would be worthy of Him? Could it distinguish what would be unsuitable to say to Him so that we might avoid saying so? On the contrary, being deficient ourselves, most of the time we would think of perfection as deficiency, and vice versa. Prophets' ''alaihimussalawâtu wa-t-teslîmât' teaching and distinguishing them is, to this faqîr, above all the other favours and blessings. Who could be baser than those who would consider the attributes that are unsuitable for Allâhu ta'âlâ —e.g. non-existence— to be worthy of Him? It is the statements of those great people which distinguish what is wrong from what is right, what is false from what is true, and those who are not worthy of being worshipped or obeyed from the One who is indispensably worthy of being worshipped. By their statements does Allâhu ta'âlâ invite people to the right way. By their mediation does He bless His slaves with the great fortune of approaching Him. By means of them is it made easy to learn what Allâhu ta'âlâ likes. Owing to their teachings is it understood which of His creatures, how and how much, Allâhu ta'âlâ, the Creator and the Owner of all these beings seen and known, permits us to use and which ones He does not permit us to use. In addition to these benefits which we have cited, Prophets ''alaihimussalawâtu wa-t-teslîmât' have many other benefits. Then, the sending of those great people is certainly compassion, and a favour. Yet if a person, obeying his nafs-i ammâra, following the accursed Satan, [and being deceived by the concocted publications of the irreligious,] does not believe Prophets ''alaihimussalawâtu wa-t-teslîmât', does not read books that are written by real religious savants and religious experts and which communicate Prophets' ''alaihimussalawâtu wa-t-teslîmât' words and does not do their commands, what is the Prophets' ''alaihimussalawâtu wa-t-teslîmât' sin and why should they not be compassion for this reason?

Question: Mind, being incomplete in its early state, when it is created, is not capable of comprehending facts pertaining to Allâhu ta'âlâ. But could it not establish some connection with Him, perhaps by making progress, by purifying itself in the course of time? Without the information coming to Prophets

''alaihimussalawâtu wa-t-teslîmât' through an angel, could man not receive through his mind the facts pertaining to the eternal and real Being directly from Him?

Answer: Mind could establish such a connection. But as long as mind remains in this world, it remains attached to the body, too. It cannot free itself from this attachment. Its connection with this temporary being cannot be cancelled. Delusions always cluster around mind, and fancies stay with it. Wrath **(ghadâb)** and lust **(shahwat),** that is, desires of the nafs, always stay with it. Ambitions and personal concerns do not leave it alone. Confusion and oblivion, the indispensable signs of being human, never leave it to itself. Going wrong and erring, which are properties peculiar to this world, do not just slip away from it. Then, how can mind be believed in everything? Mind's decisions and commands cannot escape the interference of delusions or the influence of fancies, nor can they be protected against the danger of oblivion and confusion, whereas none of these defects exists in angels. These stains and evils do not exist in them. For this reason, angels certainly never make errors. Angels can be trusted and relied upon. The interference of delusions, the danger of oblivion, the probalitity of confusion cannot influence the reports that an angel brings. Sometimes when I want to convey some information which has come from the soul through the sense organs, I feel that some untrue origins come out by way of delusion and fancy and that against my will they get mixed with the information coming from the soul, so that I cannot distinguish them. And sometimes I am inspired as to how to distinguish them. So, as a result of errors getting mixed with the information coming through the soul, it all becomes unreliable. Another answer would be as follows: The progress and the purgation of mind is possible only by doing the acts which Allâhu ta'âlâ likes, that is, by learning and practising the rules of Islam. And this, in its turn, requires learning and doing what Prophets ''alaihimussalawâtu wassalâm' say and teach. Unless they inform us, mind cannot make progress or purify itself. The signs of purity and brightness, which some disbelievers seem to have, are not the brightness of the heart; they are the brightness of the nafs. And the brightness of the nafs brings nothing but digression, damage and loss. It is called **Istidrâj** when disbelievers and sinners are informed with some unknown things, when their nafs shine. It is intended to entice them to utter perdition, to torment, gradually, slowly. May Allâhu ta'âlâ protect us all against such perdition. For the sake of the greatest of Prophets ''alaihi wa

’alaihimussalawâtu wa-t-teslîmât wa ’alâ âlihi wa âli kullin’, may He protect us against such things!

This comes to mean that all the rules of Islam, which Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ taught, are compassion and goodness. Contrary to what mulhids, zindiqs, [renegades and freemasons] think and say about them, these commandments and injunctions are not burdens, torments or tortures, and they are not unreasonable at all. Such words as, “Is it mercy to command His slaves difficult things and then say, you will enter Paradise if you do these? He shouldn’t have commanded anything. He should have left all people to themselves, and they should have been eating and drinking, going about and having fun, and living as they wished. This would be mercy,” which they say often, are quite heinous and utterly idiotic. Do they never think that it is a mental requirement to thank those who do favours, to acknowledge that you are pleased? The rules of Islam teach us how to thank Allâhu ta’âlâ, Who creates all blessings and favours and sends them. Then, the rules of Islam, the divine commandments are mental requirements. Furthermore, the order of one’s world, of one’s life is possible by obeying these commandments. If Allâhu ta’âlâ had left everybody to themselves, nothing but evil and chaos would happen. Were it not for the prohibitions of Allâhu ta’âlâ, those who run after their nafs and their pleasures would assault others’ property, lives and chastity, which would lead to chaos. Both the assaulter and his victims would suffer harm and would end up in annihilation. [Development in countries and comfort for human beings, that is, civilization would not take place and humanity would turn to savagery. Even today, we see that most of Allâhu ta’âlâ’s commandments occupy places in the laws of those societies who deny Allâhu ta’âlâ; yet they never appreciate Islam; but they boast about themselves, which is the result of their ignorance. It is seen that the more people ignore the principles of Islam the more they writhe under incompatibility, misery, trouble and torture. Although scientific media and modern apparatuses have been improved amazingly, the uneasiness in the world and the distresses in humanity have not decreased; on the contrary, there has been a substantial increase in such things’ changing for the worse. Allâhu ta’âlâ has commanded such things as will cause human beings to attain happiness. He has prohibited things which will drift them to ruination. The more a person observes these commandments and prohibitions, the more will he, either a believer or a disbeliever, with or without a conscience, live happily and comfortably in this

world. This is similar to the fact that whoever uses the medicine known to be good for his illness will recover. We see that irreligious people and nations are successful in many business fields. They are successful because they work compatibly with the Qur'ân al-kerîm. However, it is necessary to believe in the Qur'ân al-kerîm and to follow it with the intention of attaining the happiness of the next world, too.] The 179th âyat of the Sûrat-ul-Baqara in Qur'ân al-kerîm, which purports: **"O those who have reason; only think! You will see that My command, (Kill the murderer), bears life, not death!"** corroborates our argument.

A Persian couplet translated into English:

If the judge didn't have a cudgel hidden behind him,
The drunk, base-born would vomit into the Ka'ba.

We will also mention the fact that Allâhu ta'âlâ is the absolute owner of everything, of all of us. All people are His creatures, slaves. It is always reasonable and useful for Him to use every command He gives His slaves and everything as He wishes. There cannot be cruelty or malice in this. People of lower rank or slaves cannot ask their superiors, their masters the reasons for their commands and attitudes.

If He were to put all people into Hell and torment them eternally, who would have the right to object? For, He would be using His property which He Himself had created and raised. How could it be said to be cruelty while there is no transgression to someone else's property, because there is no someone else? However, the possessions which people use and which they boast about belong in actual fact not to themselves but to Him. Indeed, it is injustice for us to lay hands on them, to interfere with them. For the order of this world and for some other uses, Allâhu ta'âlâ has assigned them to our possession, yet in fact they are all His. Then what is proper for us to do is to use them as much as their real owner allows us to.

All the facts, all the commandments which Prophets ''alaihimussalawâtu wa-t-teslîmât' conveyed to us from Allâhu ta'âlâ are true. For unbelievers and for the disobedient ones of those who die with imân there will be torment in the grave. Mukhbir-i Sâdiq (he who always told the truth) ''alaihi wa 'alâ âlihissalâtu wassalâm' conveyed this information. When unbelievers and Believers [or only Believers] are interred, two angels named Munkar and Nakîr will come and question them. The grave being a bridge, a pass between this world and the next,

torment in the grave is in one way like worldly torment; it is not eternal. In another way it is like the torment of the next world; it is of the same kind. The forty-sixth âyat of Sûra-t-ul Mu'mîn, **"In mornings and evenings they will be tormented with fire,"** of the Qur'ân-i kerîm, reports the torment in the grave. Likewise, the blessings in the grave are both like worldly comforts and like those in the Hereafter.

A good person, a fortunate person is one whose faults, sins, being forgiven through grace and mercy, are not cast in his teeth. If a person's sins are cast in his teeth, and if, being pitied for this reason, he is made to suffer only worldly torment and thus becomes purified of his sins, he, too, is quite fortunate. Also a person who, not being purified with this only, suffers the grave's squeezing and tormenting for the rest of his sins, and who is taken without any sins to the place where people will gather on the Day of Judgment, is very lucky. If instead of this he is punished in the next world, it is still mercy and justice. But, on that day those with sins, those who are in an embarrassing position, those with dark faces will be in a very difficult position. But of those people, the ones who are Muslims will still be pitied, and will attain mercy at last, being freed from the eternal torment of Hell; and this is a very great blessing, too. O our Allah! Do not extinguish the light of îmân which Thou hast bestowed upon us. Cover our defects! Thou canst do everything!

[The fifth principle of îmân is to believe in the next world.] Doomsday certainly exists. That day the heavens, the stars, the earth which we live on, mountains, seas, animals, plants, metals and, in short everything, matter and energy will be annihilated. The skies will break into pieces, the stars will disperse, the earth and mountains will turn into dust and will be blown about. This annihilation will take place with the first signal of the Sûr. With its second blowing everything will be re-created, people will rise from their graves, and will assemble at the place of Mahsher. Philosophers [and those who claim to be positive scientists], that is, who strive to solve everything with their minds, say that the heavens and stars will not be annihilated. [By saying that science does not accept that they will be annihilated and that everything will go on existing as it is, they slander the knowledge of science, which is based on observation, research and experimentation. The intellects of some of them do not function at all, but they call themselves Muslims. They obey most of the rules of Islam. What is

even more consternating is that some Muslims who believe their statements and books think of them as Muslims and even as Islamic savants, religious superiors. They become angry with anyone who says that those people are disbelievers. They praise and defend those disbelivers. However, those people deny the Qur'ân al-kerîm and hadîths, and gainsay what all Prophets stated in consensus. Allâhu ta'âlâ declares in the Qur'ân al-kerîm, in the Sûrat-ul-Tekwîr: **"When the sun, having no light any more, gets dark, and the stars fade away,... ."** Another âyat in the Sûrat-ul-Inshiqaq, declares: **"When the skies crack and hear the voice of their Rabb** [Allah]**,"** and **"The skies positively obey the commands of Allâhu ta'âlâ,"** and another âyat in the Sûrat-un-Naba declares: **"That day the skies will certainly crack."** There are many such âyats. These people do not know that to be a Muslim it is not sufficient to say the Kalimat-ush-shahâdat only. Being a Muslim requires believing and confirming all the facts that are to be believed, avoiding kufr and everything that may cause kufr, and disliking unbelievers. This is the only way to be a Muslim. One cannot be a Muslim unless one fulfils these conditions.

In the next world there is questioning on the actions done in the world. There is a pair of scales, in its own nature peculiar to the next world, and a pass which is called Sirât Bridge. The Mukhbir-i Sâdiq ''alaihi wa 'alâ âlihissalâtu wassalâm' has stated these facts. Some ignorant people's denying them —because they do not know what Prophethood means— does not prove that they are non-existent. It is null and void to say non-existent about existing things. The rank of Prophethood is above mind. To try to adapt the true statements of Prophets to mind would mean distrust and disbelief in Prophethood. It is necessary, without asking one's mind, to obey and follow Prophets ''alaihimussalawâtu wa-t-teslîmât' in matters pertaining to the next world. The rank of prophethood is beyond and above mind's capacity. Mind thinks of things beyond its grasp as disagreeable with itself. Unless mind adapts itself to Prophets ''alaihimussalawâtu wa-t-teslîmât' it will never attain high grades. Not conforming, that is, disagreeing, is different from not comprehending, or from not understanding. In fact, one may disagree with something only after understanding it.

Paradise and Hell exist. On the Day of Judgment after the settling of accounts, many people will be sent to Paradise, and many others will be put into Hell. The rewards, the blessings of Paradise, and the torment of Hell are eternal, everlasting. These

facts are declared clearly in the Qur'ân al-kerîm and in hadîth-i sherîfs. Muhyiddîn-i 'Arabî 'quddisa sirruh' says in his book, **Fusûs**: "At last everybody will attain compassion," and, quoting the âyat, **"My Mercy has covered everything."** He says: "After disbelievers stay in Hell for three thousand years, Hell will become cool and comfortable for disbelievers, exactly as the fire was salvation for Ibrahim ''alaihissalâm' in the world. Allâhu ta'âlâ may go back on His promise concerning torment." By saying, "None of the 'ârifs said that disbelievers will remain in Hell eternally," he diverges from the right way here, too. He did not realize that the âyat, **"My Mercy includes everything,"** indicates that in the world there is mercy both upon Muslims and upon disbelievers. In the next world there will not be even a mote of mercy upon disbelievers. Allâhu ta'âlâ intimates this fact in the Qur'ân al-kerîm, and after declaring: **"My Mercy covers everything,"** He also declares: **"My Mercy is upon those who, fearing Me, forbear the forbidden, pay their zakât, and believe My Qur'ân."** Muhyiddîn-i Arabî 'quddisa sirruh' reads the beginning of the âyat and omits the latter part. Allâhu ta'âlâ declares in the fifty-sixth âyat of Sûrat-ul-A'râf: **"My Mercy is upon those with îmân and goodness."** The forty-seventh âyat of Sûra Ibrâhîm: **"Do not think Allâhu ta'âlâ may go back on His promise which He has given to Prophets,"** does not imply that He may go back on that which He has given to others. Perhaps His declaring only that He will not go back on His promise which He has given to Prophets, is meant to promise that His Prophets will be more powerful than disbelievers and will overcome them; thus He has promised both Prophets and their enemies, disbelievers. Then, this âyat declares that He will never go back on His word, neither with Prophets nor with disbelievers; thus this âyat, which he quotes in order to prove his thesis, exposes the fact that he is wrong. We should also remember that His going back on His word which He has given to His enemies, like His going back on the word given to His beloved ones, would be mendacity, an attribute which would be quite offensive to ascribe to Allâhu ta'âlâ. For, it would be very repulsive to say that for some uses Allâhu ta'âlâ said that He would torment disbelievers eternally though He knew He would not torment them. And the 'ârifs' saying that disbelievers will not remain in Hell is one of the statements which Muhyiddîn-i 'Arabî 'qaddasallâhu ta'âlâ sirrahul 'azîz' makes through kashf, that is, by sensing through heart. There are often errors in things that come to the heart. Such kashfs of the great religious superiors, which

contradict what they write by following our Prophet ‘sall-Allâhu ’alaihi wa sallam’ and the Sahâba ‘ridwânullâhi ’alaihim ajma’în’, are without any value or importance. [Also, Ibni Taymiyya denies the fact that disbelievers will remain eternally in Hell.]

[The second principle of imân is to believe in angels.] Angels are the created slaves of Allâhu ta’âlâ. They do not commit sins or make errors or forget. The sixth âyat of Tahrîm Sûra purports: **“Angels do not disobey Allâhu ta’âlâ in what they are commanded, and they do what they are commanded.”** They do not eat or drink. [That is, they do not need to eat or to drink.] They are not male or female. The Qur’ân al-kerîm describes angels by words and letters proper to men, beacuse men are more honoured and higher than women. As a matter of fact, Allâhu ta’âlâ represents Himself by such words and letters for this same reason.

As Allâhu ta’âlâ selected some people as Prophets, likewise He distinguished some angels as Prophets. Most of the Ahl as-sunnat savants said that the great ones from among humans are higher than the great ones of angels. Imâm-i Ghazâlî, Imâm-i Mâlik, and Shaikh Muhyiddîn-i ’Arabî said that the great ones from among angels are higher. To the understanding of this faqîr (Hadrat Imâm-i Rabbânî means himself), the wilâyat side of angels is superior to that of Prophets. But there is a grade which Nabîs and Rasûls can reach but angels cannot. This honoured grade has come to Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ from the substances of the earth. And this is peculiar to man only. Again, as it has been revealed to this faqîr, the exaltedness of the Awliyâ, when compared with the exaltedness of Prophets, is nothing, not even a drop of water compared with an ocean. Then, the superiority which is gained by way of Prophethood is very much superior to that which is gained through Wilâyat. So, a collection of superiorities in all respects belong to Prophets, while a superiority in one respect belongs to angels. The correct word is what most of the Ahl as-sunnat savants said. May Allâhu ta’âlâ bestow upon them abundant rewards for their work! This means to say that none of the Awliyâ can ever reach the grade of any Prophet. A Walî’s head is always below a Prophet’s feet.

What should be known very well is that when there is disagreement between savants and men of Tasawwuf it will be seen that savants are right if the matter is considered well and minutely. Its reason is: because savants follow Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ they look at their grades of

Prophethood and the knowledge in these grades. They acquire their knowledge from there. But men of Tasawwuf look at Prophets' grades in Wilâyat and at the ma'rifats that are there. The knowledge derived from the grade of Prophethood is certainly more precise than the knowledge which is received from the grade of Wilâyat. I explained this statement of mine more profoundly and more detailedly in letter 260 —which I wrote to Muhammad Sâdiq, my dear son, who has a superior intellect and knowledge, and who has realized the facts and attained blessings and fayd from Allâhu ta'âlâ. [Murshîd-i kâmils, being exalted savants in the grade of ijtihâd have both knowledge and ma'rifat. Namely they are **Zul-Janâhayn**.]

ÎMÂN: Means the heart's confirming, admitting and believing the facts which the books of the Ahl as-sunnat savants 'rahmatullâhi ta'âlâ 'alaihim ajma'în' stated to be of Islam, that is, which have to be believed. They said that what the heart believes also has to be expressed with the tongue. [Yet this expressing is not the îmân itself, but it is the statement of the îmân existing in the heart. He who does not express îmân while there is not a hindrance becomes a disbeliver. Scholars said: "In case a person is threatened with death or with mutilation or forced with bitter persecution, he may excusably hide his îmân; he who does not express his îmân or who expresses the opposite in such a case does not become a disbeliver." We have derived this supplement from the book **Milal-Nihâl**.]

The symptom of îmân's existence in the heart is to abstain from disbelief and from wearing the zunnâr around the waist, and from other signs of disbelief. To abstain from disbelief means to dislike the enemies of Allâhu ta'âlâ and to deem them as enemies. When disbelievers are powerful and attain ascendancy, so that they may inflict punishment, they must be disliked with the heart, and when there is no such fear it is necessary to be against them both by heart and by all kinds of means. In the Qur'ân, Allâhu ta'âlâ commands His beloved Prophet 'sall-Allâhu 'alaihi wa sallam' to fight against disbelievers and munâfiqs and to gain ascendancy over them by working to this end. For, unless one bears hostility against the enemies of Allâhu ta'âlâ and His Prophet 'sall-Allâhu 'alaihi wa sallam', one will not have loved Him and His Messenger, nor will one have the right to say that one loves them. If a person says that he has îmân but does not avoid disbelief, he has believed both Islam and disbelief, thus having two religions; such people are

called **murtadd (renegade)**; they must be looked upon as munâfiqs. Îmân's existence in the heart certainly necessitates avoiding disbelief. The lowest grade of this avoidance is with the heart. And its highest grade is that which is done both with the heart and with the body. That is, it is to show the heart's spurning by words and manners. A Persian line in English:

Unless there is enmity there will not be friendship!

Some people misuse this condition of love by loving only the Ahl-i Bayt 'radiy-Allâhu 'anhum', [who are the relatives, grandsons of our Prophet 'sall-Allâhu 'alaihi wa sallam']. They say that loving them necessitates enmity against our Prophet's three Khalîfas 'radiy-Allâhu ta'âlâ 'anhum' and against most Muslims. This assertion is quite wrong. For, the symptom of love is enmity against the enemies of the beloved, which does not mean to be hostile against everybody other than the beloved. Anybody with wisdom and an intellect functioning properly can realize that our Prophet's 'sall-Allâhu 'alaihi wa sallam' Sahâba 'radiy-Allâhu ta'âlâ 'anhum' were not hostile against the Ahl-i Bayt. Especially those three Khalîfas, the greatest of the Sahâba, would have sacrificed their property and lives for the sake of our Prophet 'sall-Allâhu 'alaihi wa sallam'. They would forgo their ranks, fame, and advantages for him. In the Qur'ân, Muslims are commanded clearly to love the Ahl-i Bayt. As a thanksgiving, a recompense for Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' inviting and bringing them to endless bliss, love of the Ahl-i Bayt 'ridwânullâhi ta'âlâ 'anhum ajma'în' is demanded from them. Then, how could those great people ever be thought or said to have been hostile against the Ahl-i Bayt?

The reason why Ibrâhîm ''alaihissalâm' was so exalted, why he won the second rank from top among all human beings, and why he was honoured with being the father of Prophets, was because he kept clear of the enemies of Allâhu ta'âlâ. Allâhu ta'âlâ declares in the Sûrat-ul-**Mumtahina** of the Qur'ân: **"O Believers! Follow the beautiful way shown by Ibrâhîm** ''alaihissalâm'! **That is, you too should become like him and those Believers who were with him! They said to the disbelievers: Don't expect sympathy from us! For, you disobey Allâhu ta'âlâ and worship others. We don't love those whom you worship, either. We don't believe your bogus religion. This difference has caused enmity between us. Unless you believe that Allâhu ta'âlâ is One and obey His commandments, this adversity will not be erased from our hearts, but it will show itself in every manner."**

According to this faqir ‘rahmatullâhi ta’âlâ ’alaih’, there is no deed, no worship as good as avoiding disbelief for gaining Allâhu ta’âlâ’s grace and love. Allâhu ta’âlâ Himself is hostile against disbelievers and kufr. All the idols they worship and those who worship them are the enemies of Allâhu ta’âlâ Himself. Eternal burning in Hell is the punishment for this base deed. But the desires of the nafs, and all other kinds of sins are not so. Allah’s enmity towards them is not from His Own Self but from His Attributes. Allah’s Wrath and Anger against sinners does not originate from His Own Wrath but from His Attribute Wrath. His tormenting and abhorring them is always through His Deeds and Attributes. It is for this reason that sinners will not remain in Hell eternally, and He will forgive most of them if He wills. Since Allah’s enmity against disbelief and disbelievers is from His Own Self, His Attributes Mercy and Compassion will not reach disbelievers in the next world; and His Attribute Mercy will not be able to cancel the enmity of His Own Self. Enmity of the Self is more powerful than the mercy of the Attribute. What is done through the Attribute cannot change what is done by the Self. It is purported in a hadîth-i qudsî: **“My Mercy has surpassed My Wrath.”** Its meaning is: “My Attribute Mercy has surpassed My Attribute Wrath. That is, it has overwhelmed My Wrath towards the sinful ones of Believers.” It does not mean that His Attribute Mercy surpasses the Self’s Wrath, which is directed towards disbelievers and polytheists.

Question: Allâhu ta’âlâ pities disbelievers in the world. As a matter of fact, this has been mentioned above. Then doesn’t His Attribute Mercy surpass the Self’s Wrath in the world?

Answer: Pitying disbelievers in the world is only in appearance. That is, it is an istidrâj, a trick that seems like mercy. As a matter of fact, He declares in the Sûrat-ul-**Mu’minûn** of the Qur’ân al-kerîm: **“By giving disbelievers plenty of property and children; are We helping them, are We doing them favours? Do they presume that in return for their disbelief We are sending numerous blessings, one soon after another? No, it is not the case. This helping is not a favour to them, but perhaps an istidrâj. It is intended so that they go astray, become excessive, and then go to Hell.”** Also, the âyat, **“I am bringing them piecemeal to torment. This they are unaware of. As they overflow the measure, I am giving them opportunities by giving them worldly blessings on the increase. They are being beguiled. The torment which I have**

prepared for them is very bitter,” in the sûras of A’râf and Nûn, shows this fact clearly.

NOTE: Remaining eternally in Hell is the retribution for disbelief. Now the following question may arise: Our savants say that if a person, though having îmân, practises the rites and customs of disbelievers, he will lose his îmân and become a murtadd. [For, such behavior means not to avoid disbelief]. Most of today’s Muslims have caught this nuisance. According to that statement of our savants, most of those people who are said to be Muslims today are going to suffer eternal torment in Hell. On the other hand, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“He who has a mote of îmân in his heart will not remain in Hell eternally; he will be taken out.”** What would you say about this?

Answer: We would say that if a person denies, doubts about or disapproves even one of the Islamic tenets that are to be believed, his îmân goes away; he becomes a kâfir. He will be burned eternally in Hell. If a person expresses the word tawhîd, believes its meaning, says that hadrat Muhammad is Allah’s Prophet and that whatever he has said is true, and believes that those who disagree with the Prophet are wrong and evil, and takes his last breath in this faith and goes to the other world with this îmân; but if he practises the customs, rites and ceremonies peculiar to disbelievers, and on the days and nights which disbelievers hold sacred does as they do, he will go to Hell. But, having a mote of îmân in his heart, —that is, since he believes briefly as we have explained—, he will not remain eternally in Hell. [To believe briefly means, when hearing about one of the religious facts that have to be believed, to believe it without doubt.] One day this faqîr —Imâm-i-Rabbânî— visited a sick acquaintance. He was about to die. I paid tawajjuh towards his heart. His heart had darkened. I did my best to clear away the filth; it was of no avail. Meditating deeply for a long while, I came to realize that that blackness was the contagion and symptom of disbelief, and that they were caused by his relationships and friendly ways with disbelievers and disbelief. Try hard as I would, that filth could not be celared away. It was then realized that that evil would be cleared away only with the fire of Hell, the punishment for disbelief. Yet, since a tiny light of îmân was seen in his heart, owing to this he will be taken out of Hell. Having seen the sick person in that manner, I went deep into meditating whether I should perform the namâz of janâza for him. After searching my heart for a long time, I realized that it would

be necessary to perform it. This means that we should perform the namâz of janâza for those who, though having îmân in their hearts, are intimate with disbelievers and follow their ceremonies and Easters, [and this rule applies even if they do so when they are not somehow compelled to do so.] We should not look on them as disbelievers. As a matter of fact, such people are so treated today. We should believe that owing to their îmân these people will be taken out of Hell. But there is no pardon or forgiveness for those who do not have îmân, [for those who do not like the words and habits of Muhammad ''alaihissalâm', even if it is only a single word or act of behaviour of his that they dislike;] in return for their disbelief they will remain in Hell's torment eternally. [Please read the four hundred and eighty-first page of the fifth volume of **Ibni 'Âbidîn.** If enemies of religion try to deceive Muslims by concealing the fact that disbelievers' customs and rites are disbelief and saying that they are Muslims' customs and Muslims' holy days, young and pure Muslims should not believe them. They should learn the facts by asking real Muslims they trust, or their relatives who perform their five daily prayers of namâz, or their fathers' friends who know Islam. All over the world today ignorance is not a valid excuse, neither for not knowing îmân and kufr nor for not performing the acts of worship correctly. Any person who is deceived because of not knowing Islam will not escape Hell. Today Allâhu ta'âlâ has made His religion known all over the world, and it has become very easy to learn îmân, halâls, harâms[1] and the fards. It is fard to learn these as well as necessary.]

In short, if a person who attends disbelievers' festivals has a mote of îmân, [that is, if he has believed the meaning of the kalima-i-tawhîd concisely, and if he has not done or said anything that would remove his îmân,] he will not remain in Hell eternally, though he will enter Hell for torment. As for those Believers who have grave sins; Allâhu ta'âlâ will forgive those sins if He wills. Or He will torment them in Hell until they are purified of their sins, if He wills. According to the understanding of this faqîr 'qaddasallâhu ta'âlâ sirrahul'azîz', Hell fire, whether endless or temporary, is for disbelief and for the symptoms and contagions of disbelief. The grave sins committed by those Believers who shun disbelief will be forgiven either through Allâhu ta'âlâ's

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[1] Please see the first five chapters of the sixth fascicle of **Endless Bliss**.

Compassion for the sake of their îmân or by their repenting or being blessed with shafâ'at.[1] People who are not forgiven by such means will be purified through worldly problems and cares or through the throes which they will suffer while dying. If they are not purified with these either, some of them will attain forgiveness by suffering torment in their graves. And others will be forgiven through the torment and suffering in the grave in addition to the vehemence of the Day of Rising; they thereby being without sins, there will be no need for them to be purified through Hell's torment. As a matter of fact, Allâhu ta'âlâ declares in the eighty-second âyat of the Sûrat-ul-An'âm of the Qur'ân al-kerîm: **"People who have îmân and who do not smear their îmân with polytheism are secured against remaining eternally in Hell. There is not such fear for them,"** which proves our word to be correct. For, in this âyat, **zulm** means shirk (polytheism). Allâhu ta'âlâ alone knows the truth of everything.

Question: "Allâhu ta'âlâ declares that also those who commit some sins other than disbelief will enter Hell. For example, the punishment for killing a Believer on purpose is to remain in Hell eternally, He says. Our Prophet 'sall-Allâhu 'alaihi wa sallam' states: **'He who does not perform one prayer of namâz within its prescribed time and omits it on purpose will suffer torment for one huqba in Hell.'** [One huqba means eighty years of the next world.] Then, Hell's torment is not only for disbelievers." If we were told so, we would answer as follows: Hell's torment is for those who ignore the fact that it is harâm to kill a Muslim and who will kill a Muslim by saying that it is halâl (permitted). As a matter of fact, the savants of Ahl as-sunnat 'rahmatullâhi ta'âlâ 'alaihim ajma'în' gave it this meaning in their tafsîrs (explanations of the Qur'ân al-kerîm). The report informing us that there is torment in Hell also for sins other than disbelief is always intended to explain that there is contagion of disbelief in these sins. Examples of these would be to commit a sin floutingly or with a deaf ear to its importance, not to perform namâz or to commit sins because one thinks that Islam's commandments are not important at all. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"O my Ummat, I shall do shafâ'at for those who commit grave sins."** And he stated once: **"Allah's compassion is for my Ummat. In the next world there is no torment for them."** Also, the âyat whose

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[1] Please see the thirty-fifth chapter for 'shafâ'at'.

meaning we have written above puts stress on the truth of our statements. [Suicide, that is, (intentional) self-killing, is a graver sin than killing someone else.]

In a letter I wrote to my son Muhammad Sa'îd 'rahmatullâhi 'alaih' I explained in detail what treatment will be applied in the next world to disbelievers' children who die before reaching the age of discretion and puberty, to those who, having been born and grown up in mountains or wildernesses, die without having heard of a religion, and to those irreligious people who lived in ancient times when one religion was changed and defiled by disbelievers and died before the advent of another Prophet. Please read it to learn the matter! [Please read the second chapter in this book!]

Our savants gave different deduced reports on the increasing and decreasing of îmân. Hadrat al-imâm-ul-a'zam Abû Hanifa 'radiy-Allâhu 'anh' said that îmân does not increase or decrease; Hadrat al-imâm-ush-Shâfi'î 'rahmatullâhi 'alaih' said that it increases and decreases. Since îmân is a confirmation and belief in the heart, there is no increase or decrease in it. Belief that increases and decreases cannot be îmân. It is called supposition. By performing the acts of worship, the actions which Allâhu ta'âlâ loves, îmân gets polished, becomes luminous, and shines. When harâms are committed it becomes blurred. Then an increase or decrease occurs in the lustre of the îmân on account of behavior. It does not happen in itself. Some (savants) said that the îmân which is bright is very much greater than that which is not bright. They almost did not consider some beliefs that are not bright as îmân. And about some lustrous ones they said that they were îmân but they were small. This comparison between two different versions of îmân is like that of two mirrors standing opposite each other and with different brightnesses. It is similar to saying that the one which is more lustrous and reflects the things opposite itself more brightly is greater than the one that reflects less brightly. And another person, for example, says that the two mirrors are equal. They are different only in brightness, in reflecting the things opposite themselves; that is, their properties, qualities are different. Of the two persons, the latter's opinion is keener and more correct. The former has looked at the appearance, and has not penetrated into the essence. This example, which has fallen to this faqîr's 'rahmatullâhi ta'âlâ 'alaih' lot to give, has disproved the words of those who would not believe the fact that îmân does not increase or decrease; and at the same

time the îmân of any Muslim has not been likened to the îmân of Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ in every respect. For, their îmân, being very luminous and very bright, will provide much more fruit, much more benefit than the dark and cloudy îmân of their ummats. It is stated in a hadîth: **“The îmân of Abû Bakr-i Siddîq ‘radiy-Allâhu ’anh’ is heavier than the total sum of the îmâns of all this Ummat.”** And this is in regard to the nûr, the lustre of îmân. Being greater is not in the essence, in the basis, but in the qualities. As a matter of fact Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ are human beings, like anybody else. There is no difference with respect to being human. The difference arises from perfect, superior attributes. One who is without superior qualities is in one way different from those who have them. They are all the same, however, in being human. They are not more or less than one another. Humanity cannot be said to be increasing or decreasing. Some (savants), in describing îmân, said that it is to confirm, to express with the tongue; in which case both belief and supposition must be îmân, and îmân must be susceptible of increase and decrease. Nevertheless, the essence of îmân is the heart’s confirming, believing. Supposition or doubt cannot be called îmân.

Al-imâm-ul-a’zâm Abû Hanîfa ‘rahmatullâhi ’alaih’ says that one should say, “I am rightfully, that is, certainly a Mu’min (Believer).” But al-imâm-ush-Shâfi’î ‘rahmatullâhi ’alaih’ says that one should say, “I am a Mu’min, inshâ-Allah.” The difference between these two is only in words. For, one should say, “I am a Mu’min certainly,” when expressing one’s present îmân. And when speaking of one’s îmân at one’s last breath one should say “Inshâ-Allah, I am a Mu’min then, too.” But, instead of basing it on a condition by saying, “inshâ-Allah,” it is more provident and more proper to say, “certainly,” in all situations.

It is necessary to believe in the karâmât of the Awliyâ ‘qaddas-Allâhu ta’âlâ asrârahum’. Allâhu ta’âlâ creates everything through His divine law of causation in this world. [That is, He creates them through the law, order and harmony that are learned in science lessons.] Through the hands of His Awliyâ, [that is, people whom He loves,] He creates, makes some things outside of His law of causation, which is called **karâmat**. He who denies the karâmat has denied the events that have been seen many a time and oft all over the world and which have spread from mouth to mouth. Allah’s creating some things which no one can do through

the hands and words of Prophets ‘’alaihimussalawâtu wa-t-teslîmât’, by suspending His law of causation temporarily is called a **mu’jiza**; a person who performs a mu’jiza declares his prophethood. But a person who performs a karâmat says that he is not a Prophet but is following a Prophet. [Mu’jiza is appropriate for Prophets ‘’alaihimussalawâtu wa-t-teslîmât’. It is not permissible to use this word for anyone besides them.]

Superiority of the Khulafâ-i-râshidîn, [that is, of the four Khalîfas who succeeded our Prophet ‘sall-Allâhu ’alaihi wa sallam’,] to one another is as per the order of their caliphates. All the Sahâba and all the Tâbi’în said that Abû Bakr and ’Umar ‘radiy-Allâhu ’anhumâ’ were superior to all other Muslims. Most of our religious leaders wrote these statements in their books. One of them is Hadrat al-imâm-ush-Shâfi’î. The great savant Abul-Hasan-il-Ash’arî, who gathered and recorded the belief of Ahl as-sunnat, says: “It is obvious and certain that first Abû Bakr and then ’Umar are higher than all Believers.” Al-imâm-uz-Zahabî, one of the greatest savants, says: “We have been told by more than eighty people that they heard Hadrat Alî ‘radiy-Allâhu ’anh’ say to a large crowd of Muslims: ‘Abû Bakr and ’Umar ‘radiy-Allâhu ’anhuma’ are the highest of this Ummat.’ ” Giving the names of most of them, he says: “Râfidîs, that is, people who do not believe this are very heinous and evil people. Allâhu ta’âlâ will meet them very harshly in the Hereafter.” Al-imâm-ul-Bukhârî, the author of the book **Bukhârî-i-sherîf,** which in Islam is the second most dependable and most valuable book after the Qur’ân-i kerîm, says: “Hadrat Alî ‘radiy-Allâhu ’anh’ said, ‘After our Prophet ‘sall-Allâhu alaihi wa sallam’, the best, the highest of this Ummat is Abû Bakr. Then comes ’Umar ‘radiy-Allâhu ’anh’, and then somebody else.’ At that moment his son Muhammad ibnu Hanafiyya said, ‘And it’s you.’ Upon this he said, ‘Like any other Muslim, I am one of this Ummat.’ ” Al-imâm-uz-Zahabî and other savants said: “Hadrat Alî said: Be careful, listen well! I have heard that some people have been holding me superior to Abû Bakr and ’Umar. If I catch any one of them I shall inflict upon him the chastisement for slanderers. For he is a slanderer.” Dâra Qutnî says: “Imâm-i Alî ‘radiy-Allâhu ’anh’ said: If I catch a person who cherishes me above Abû Bakr and ’Umar ‘radiy-Allâhu ’anhumâ’, I shall punish him by beating him, as I do so with slanderers.” There are so many of such reports from the Ashâb-i-kirâm ‘radiy-Allâhu ’anhum’ that no one could find a possible way to deny the fact. Even ’Abdurrazzâq, one of the great Shiite scholars, says:

"Since hadrat Alî holds Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhumâ' superior to himself, I hold them superior, too. For, if I did not hold them superior I would have disagreed with Hadrat Alî 'radiy-Allâhu 'anh', though I love him very much; and that would be a grave sin for me."

[A Jew named Murtadâ writes false stories in his book entitled **Husniyya,** and says that those three Khalîfas are disbelievers. He has been given beautiful answers in my books entitled **Documents of the Right Word** and **Sahâba 'the Blessed'**. The true Alawîs who have been following Hadrat Alî have never been heard to utter such ugly and base words.] We have extracted what we have written about Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhumâ' from the book **Sawâiq-ul-mukhriqa,** by the great savant Ibnu Hajar-i Haytamî 'rahmatullâhi 'alaih'.

As for the fact that Imâm-i 'Uthmân 'radiy-Allâhu 'anh' is higher than Imâm-i Alî; most of the savants of Ahl as-sunnat said: "After the Shaikhayn, [that is, after Abû Bakr and 'Umar,] the highest Muslim is 'Uthmân. After him the highest is Alî 'radiy-Allâhu 'anh'." So did the imâms of the four Madhhabs say. Though al-imâm-i Mâlik is said to have doubted about the superiority of Hadrat 'Uthmân 'radiy-Allâhu 'anh', Qâdî Iyâd, the author of the book **Shifâ,** says that later he said that hadrat 'Uthmân is higher. Also, Imâm-i Qurtubî says: "Inshâ-Allah, this is the truth of the matter." Some (savants) say that it is inferrable by his statement, "The sign of being Sunnî is to believe the superiority of the Shaikhayn and to love the two sons-in-law," that al-imâm-ul-a'zam Abû Hanîfa does not hold any of the two sons-in-law 'radiy-Allâhu 'anhumâ' superior to the other; but, to the understanding of this faqîr, there were other reasons why the imâm said so. That is, seeing the discord, the frustration in the hearts because of the chaos and faction that had begun during the caliphates of the two sons-in-law 'radiy-Allâhu 'anhumâ', the imâm deemed the phrase "loving the two sons-in-law" pertinent, and said that loving them is the sign of being Sunnî. Could al-imâm-ul-a'zam Abû Hanîfa be said to have had doubts on the superiority of Hadrat 'Uthmân 'radiy-Allâhu 'anh', while the books of the savants of the Hanafî Madhhab teem with statements like "Superiority is in accordance with the order of caliphate"? In short, the superiority of the Shaikhayn is definite. But, that Hadrat 'Uthmân 'radiy-Allâhu 'anh' is higher than Hadrat Alî 'radiy-Allâhu 'anh' is not so definite. Yet we must avoid saying

‘disbelievers’ about those who deny the superiority of Hadrat ’Uthmân and even of the Shaikhayn. We must look upon them as holders of bid’at, as divergent Muslims. For, one party of our savants did not say that they were disbelievers. The case with them is like the case with the base Yazîd, who our savants have forbidden us to curse, for circumspection.

Offending our Prophet by way of hating the Khulafâ-i râshidîn is identical to offending him by way of disliking Imâm-i Hasan and Imâm-i Husayn. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Fear Allâhu ta’âlâ in case you should ever hurt my Sahâba! After me, do not think ill of them. He who loves them does so because he loves me. He who bears hostility against them has borne hostility against me. He who hurts them hurts me. He who hurts me has hurt Allâhu ta’âlâ; hence He will torment him for that.”** Allâhu ta’âlâ declares in the Qur’ân al-kerîm, in the fifty-seventh âyat of Sûrat-ul-Ahzâb: **“Those who offend Allâhu ta’âlâ and His Prophet; may they be accursed in this world and in the Hereafter!”** The great Islamic savant Sa’daddîn-i Taftâzânî ‘rahmatullâhi ta’âlâ ’alaih’, (722 [1322 A.D.], Taftâzân, Khorasan – 792 [1389], Samarkand) says: “We should be reasonable in this order of superiority,” in his commentary to **’Aqâid-i Nasafiyya**;[1] but his statement is unreasonable, and his doubt is out of place. For, our savants state that in this context ‘superior’ means ‘the one with more thawâbs’. It does not mean the one who is more useful to others with his goodness and trueness. A wise person will not value such things. The Sahâba and the Tâbi’ûn informed us about so many cases and events manifesting the goodnesses of Hadrat Alî ‘radiy-Allâhu ’anh’ as they did not communicate about any other Sahabî. On the other hand, they, again, said that the other three Khalîfas were higher than he. As is seen, being superior is not because of the maniness of merits and epics. Superiority arises from other reasons. Who can understand these reasons are only those chosen fortunate people who have been honoured with seeing the wahy, that is, the coming of the angel. They have understood the reasons of superiority by seeing them clearly or through some denotations. And they are the Sahâba of our Prophet ‘sall-Allâhu ’alaihi wa sallam’. Then, it is out of the

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[1] Written by Nasafî Najm-ud-dîn Abû Hafs ’Umar bin Muhammad ‘rahmatullâhi ’alaih’, (461 [1068 A.D.], Nasaf, Fâris, Iran – 537 [1142], Samarkand.)

place for the commentator of **'Aqâid-i Nasafî** to say, "If the meaning of superiority is the numerousness of thawâbs, this is the place to doubt about the order of superiority." For, if the order of superiority had not been stated clearly by the owner of Islam, there would be a place for doubt. Why should he doubt after it has been stated? If the Sahâba had not understood this superiority clearly or through some implication, would they have reported it? What is out of place is for those who consider all the four (Khalîfas) to be equal to say that superiority among them is out of place. Could there be a statement more out of place, more useless than saying, "It is out of place," about the consensus of Islamic superiors? Or does the word (superior) cause them to discuss such nonsense? Nor does Muhyiddîn-i 'Arabî's statement, "The order of their caliphates was in accordance with the order of their lives," show that they are equal. For, being the Khalîfa is different from being superior. We might as well say that he said so with regard to superiority; but then it is not a statement that can be taken as a document; it is one of his erroneous statements. A few of his kashfs, findings, which do not conform with the words of the savants of Ahl as-sunnat, are incorrect. Only psychopaths or the sick-hearted or those who imitate everything blindly will follow such statements.

It is necessary to believe that the combats, the disagreements among the Sahâba were out of good will, that they were not intended for earthly blessings or for the desires of the nafs. Though Sa'daddîn-i Taftâzânî is one of those who loves Hadrat Alî 'radiy-Allâhu 'anh' excessively, he says: "Their disagreements and combats were not for the caliphate. They arose from an error in ijtihâd." [Hadrat Ahmad Khayâlî, a savant during the era of Sultan Muhammad the Conqueror Khan, wrote a very valuable annotation on the long commentary written by Sa'daddîn-i Taftâzânî for 'Umar Nasafi's book, **'Aqâid-i Nasafî**.] Khayâlî says in that annotation of his: "Hadrat Mu'âwiyya 'radiy-Allâhu 'anh' and those who were with him did not agree with Hadrat Alî 'radiy-Allâhu 'anh'. However, they knew and said that he was the highest of the time's people, and that the caliphate rightfully belonged to him. They revolted because he would not catch and punish those who had martyred Hadrat 'Uthmân 'radiy-Allâhu 'anh'." In its annotation by Qaramânî, [that is, in the notes which he wrote on the page margins of the book **Sharh-i 'aqâid**], it states that Hadrat Alî 'radiy-Allâhu 'anh' said, "Our brothers would not agree with us. But they are not disbelievers. Nor are they sinners.

They have been doing as they understand from the religion, from Islam." It is doubtless that it is not a sin to make a mistake in ijtihâd, and it is not something to be blamed. Considering that the Sahâba were educated in the company and by the teachings of our Prophet 'sall-Allâhu 'alaihi wa sallam' we should have a good opinion of all of them, and we should respect them all. Since we love our Prophet 'sall-Allâhu 'alaihi wa sallam' we should love them all. For, he 'sall-Allâhu 'alaihi wa sallam' stated: **"He who loves them does so because he loves me; and he who is their enemy is so because he is my enemy,"** which means, "Loving my Sahâba is loving me, and hostility against them is hostility against me." Those Sahabîs who fought against Hadrat Alî 'radiy-Allâhu 'anh' are not our relatives or acquaintances. On the contrary, those combats between them cause us sorrow and hurt us. Yet, because they are the Sahâba of our Prophet 'sall-Allâhu 'alaihi wa sallam', we have been commanded to love them. We have been prohibited from offending any of them, from bearing hostility against them. Then, we have to love all of them. We love them because we love our Prophet 'sall-Allâhu 'alaihi wa sallam'. We avoid treating them inimically and tormenting them, for, hostility against them or hurting them would end up with our Prophet 'sall-Allâhu 'alaihi wa sallam'. Only, we can say who was right and who was wrong. Namely, hadrat Emîr (Alî) 'radiy-Allâhu 'anh' was right. Those who were against him were wrong. It would be wrong to say more than that. Please read the letter for Muhammad Ashraf! [251st letter.]

ACTS of WORSHIP — After correcting our îmân, our beliefs, it is certainly necessary to learn the rules of Fiqh, that is, the acts which our religion commands and prohibits. We have to learn the fards, the wâjibs, the halâls, the harâms, the sunnats, the makrûhs, and the doubtful things, and act in accord with this knowledge of ours. It is obligatory for every Muslim to read and learn books of Fiqh. [One cannot be a Muslim without knowing these things.] We have to do the commandments of Allâhu ta'âlâ, and live as He likes us to. What He likes best for us to do is to perform namâz five times daily, which He commands time and again. Namâz is the archstone of Islam. I will inform you about a few facts on the importance of namâz, and on how it must be performed. Listen with rapt attention. First, we should perform abdast (ablution) compatibly with the sunnat, [precisely as it is prescribed in books of Fiqh.] While performing an ablution, we should be extra careful to wash the prescribed parts three times, and wash them

completely each time. Thus we will have performed an ablution compatibly with the sunnat. While rubbing the head with the hands we should pass them over the entire head. The ears and the back of the neck should be wiped well. While applying khilâl to the toes, [that is, while washing between the toes.] it has been recommended that we insert the small finger of the left hand between the toes from underneath. We should be serious about this, and not dismiss it by thinking that it is only a mustahab. We should not slight the mustahabs. They are acts loved by Allâhu ta'âlâ. Were it known that a certain act He loves could be done only by sacrificing the entire world, anyone who could do it would make a great profit, like receiving a precious diamond in return for a few pieces of a broken flower-pot, or similar to resuscitating one's dead darling by giving away a few pieces of gravel.

After performing an abdast in the commanded manner, we come to the namâz in its turn, which is the Mi'râj[1] for Believers. That is, the blessings which were bestowed on our Prophet on the night of Mi'raj are given only in namâz to his Ummat, to taste in the world. Men should take great care to perform the fard namâz in jamâ'at, and not to miss making even the first takbîr together with the îmâm. [It is sinful for women to enter a mosque where men are, whatever the reason for doing so, such as to perform the namâz in jamâ'at, to listen to the reciters of the Qur'ân or mawlid, or to perform Friday prayer to earn more thawâb.]

We should perform the prayers of namâz at their mustahab times. [That is, when we perform namâz alone we should perform each namâz at its early time, but the late afternoon and night prayers at their times prescribed by al-Imâm-ul-a'zam. The later the namâz is performed the less thawâb will be given. The times that are mustahab are intended for performing the namâz in jamâ'at by attending at the mosque. If the prescribed time is over and one still has not performed the namâz, one has committed a sin as grave as murder. This sin will not be forgiven when one performs it later; only the debt will be paid then. To have the sin pardoned, one should either do tawba-i nasûh or perform an acceptable hajj. **(Ibni Âbidîn)**

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[1] Our Prophet's 'sall-Allâhu 'alaihi wa sallam' ascent to heaven, one year before the Hegira, on the twenty-seventh night (the night between 26th and 27th days) of Rajab. Please see the sixtieth chapter of the third fascicle of **Endless Bliss**.

In namâz the Qur'ân should be recited as much as the sunnat prescribes. It is necessary to remain motionless at rukû' (bowing with the hands on the knees), and at sajda (prostrating), for, it is either fard or wâjib. When straightening up after rukû' one should stand so straight that one's bones settle. And, it has been said (by savants) that it is either fard or wâjib or sunnat to remain straight for a while. So is the case with sitting upright between the two sajdas. These should always be given much care. At rukû' and at sajda the tesbîh must be said at least three times and at most seven to eleven times. For the imâm, it depends on the state of the jamâ'at. It is very disgraceful for a healthy person to say the tesbîh a minimum of times when performing the namâz on his own, especially when he is not in a difficulty; he should say it at least five times. While making the sajda one should put his limb which is closer to the ground first on the ground. Accordingly, first the knees, the hands, then the nose, and then the forehead should be put on the ground. Of the knees and hands, the right ones should be put on the ground before (the left ones). When getting up from the sajda the upper limb should be raised first. That is, the forehead should be raised first. One should look at the place of sajda while standing, at one's feet while bowing for rukû', at the point of one's nose while prostrating, and at one's hands or lap while sitting. If one looks at these places without one's eyes squinting around, the namâz can be performed with a heart free from worldly thoughts. Thus khushû' (devoted reverence) can be enjoyed. As a matter of fact, our Prophet said so. It is sunnat to open the fingers at rukû', and to attach them to each other during the sajda. These should be done with care. It is not without reasons or vain to keep the fingers apart or attached. The owner of Islam, [that is, our Prophet 'sall-Allâhu 'alaihi wa sallam',] did so considering its benefits. For us there is no other advantage as great as obeying the owner of Islam. These words of ours are intended to incite, to awake the desire to practise the tenets taught in the books of Fiqh. May Allâhu ta'âlâ bless us and you with doing the acceptable deeds shown by Islam! For the sake of the sayyid, the master, the best, the highest of Prophets, may He accept this invocation of ours! Âmîn. After correcting your îmân, if you want to understand the use of the namâz and the superiorities peculiar to it, read three other letters which I wrote, i.e. those which I wrote to my son Muhammad Sâdiq, to Mîr Muhammad Nu'mân, and to Hadrat Tâjuddîn. [They are the 260th, the 261st, and the 263rd letters in the first volume of

Maktûbât. Translation of the second one, 261st letter, occupies the 34th chapter of the third fascicle of Endless Bliss.]

If we liken man's promotion, his attainment of endless bliss, to the flying of an aircraft, faith and deeds, that is, îmân and worships, are like its body and engines. And making progress on the way of Tasawwuf is like its source of energy, its fuel. For reaching the goal, the plane is obtained. That is, îmân and worships are acquired. For starting it, it is necessary to get the fuel, that is, to make progress along the way of Tasawwuf.]

Tasawwuf is not intended to obtain things other than the creed of Ahl as-sunnat or the commandments of Islam. Tasawwuf is intended to make the creed of Ahl as-sunnat secure and conscientious and firm, lest it should be undermined by effects raising doubt. The îmân which is strengthened through mind, through evidence, through proofs cannot be so firm. Allâhu ta'âlâ declares in the Qur'ân al-kerîm, in the twenty-eighth âyat of the Sûrat-ul-Ra'd: **"Îmân's penetration and settlement in hearts is possible only and only by dhikr."** The second purpose of Tasawwuf is to facilitate worshipping, to bring about enthusiasm, and to do away with the indolence, the reluctance inherent in the nafs-i ammâra. It ought to be realized well that having recourse to Tasawwuf is not intended to acquire ability to see what others do not know, to inform others with the unknown, to perceive nûrs, spirits, or to enjoy valuable dreams. All these are vain, useless things. What is not in the everyday light, in the various colours, in the natural beauties, that should coax man to leave these and look for other things at the cost of suffering so many inconveniences? After all, both this light and those nûrs, both these beautiful shapes and those other things are all the creations of Allâhu ta'âlâ and bear witness to His existence and to the fact that He is the Almighty.

There are many paths of Tasawwuf. The most important and the most suitable of them is the path of those great people who adhere to the sunnat and avoid bid'ats. As long as those great people obey the sunnat in everything they say and do, they do not worry even if no kashfs, karâmats, hâls, seeings or knowings happen on them. Yet if they become sluggish in obeying the sunnat while all these things happen on them, they repel these things. It is for this reason that in their path such things as music and dancing are prohibited. They do not value the flavours and hâls originating from such things. In fact, they say that it is bid'at

to mention Allah's name aloud. They do not turn to look at things emanating from this. One day I was serving a meal in the presence of my exalted master, when Shaikh Kamâl, who was one of his admirers, said the Basmala aloud in his presence before starting to eat. Being quite displeased with that, he severely prohibited him from doing so, and told us to tell him not to eat with him any more. As I have heard from my master, Khwâja Muhammad Bahâuddîn-i Bukhârî gathered the savants of Bukhâra and took them to the home of his master, Sayyid Emîr Ghilâl. And they said to him, (i.e. to Sayyid Emîr Ghilâl), "It is bid'at to say Allah's name aloud. Give this up." It being his habit to receive a correct word willingly no matter whence it came, Hadrat Sayyid admitted it, saying, "I won't do it again." [Also, Hadrat Celâleddin-i Rûmî writes in his **Mathnawî** that dhikr should be done silently with the heart.][1] As the superiors of this way prohibit even saying Allah's name aloud, what would they not say against such things as music, dancing, cavorting, bouncing about, yelling and shouting?

To this faqîr, all the hâls and dhawqs born from things prohibited by Islam are istidrâj. For, those hâls happen to disbelievers, too, and they, too, learn such things as tawhîd and kashf, which occur to them in the mirror of the universe. Those hâls are seen on Greek philosophers, on jûkis [dervishes of Brahmin religion], on Brahmin priests and Hindu beggars. What represents the true hâl is its compatibility with Islam, and its issuing not from things that are harâm. Music and dancing involve playing. The sixth âyat **Lahw-al-hadîth** in the Sûrat-u Luqmân was revealed in order to prohibit reading (the Qur'ân) melodiously. Al-imâm-i Mujâhid, one of the disciples of 'Abdullah ibni 'Abbâs, is one of the greatest of the Tâbi'ûn. He stated that this âyat prohibited music. It is written in **Tafsîr-i Medârik,** [and in the great savant Thanâullah Pânî's **Tafsîr-i Mazharî,** which consists of ten volumes,] that **Lahw-al-hadîth** means music. 'Abdullah ibni 'Abbâs and 'Abdullah ibni Mas'ûd 'radiy-Allâhu 'anhumâ' swore that the âyat is about music. Al-imâm-i Mujâhid said that the seventy-second âyat of the Sûrat al-Furqân purports: **"A group of those whose sins shall be pardoned are those who do not stay at a place where music and**

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[1] It is written as follows in the thousand and eighty-fifth page of the Turkish book **Se'âdet-i-ebediyye**: He, (i.e. Hadrat Celâleddîn-i-Rûmî,) did not play musical instruments such as flutes and drums. He did not whirl or dance, either. Hence the concocted term 'whirling dervishes'.

songs are being sung." It is written in books that the imâm of our Madhhab in belief, Abû Mansûr-i Mâ-turîdî, said: "If a person hears the tunes of (one of) our time's melodious reciters of Qur'ân al-kerîm and says (to him), 'Your recitation is so beautiful,' he becomes a disbeliever. His wife becomes divorced. He loses the thawâbs for all the prayers he has done until that time." Abu Nasr–i Dabbûsî says that Qâdî Zahîraddîn-i Harazmî said: "If a person listens to a song from a singer or at some other occasion, or commits some other harâm, and then says, 'So beautiful,' though he does not like it, [and even if he does not know that it is harâm], his îmân goes away then and there. For, he has ignored Allah's command. All mujtahids state in consensus that he who ignores Allah's commands becomes a disbeliever. Worships of such people will not be accepted. The thawâbs that they have earned will be annihilated. We trust ourselves to the care of Allâhu ta'âlâ against such calamities."

The âyats, the hadîths, the statements of savants of Fiqh declaring that music is harâm are so numerous that it would be difficult to tally them. If a mansûkh hadîth or a fatwâ explaining that music is permissible is found, we should ignore it. For, not a single savant has ever given a fatwâ on that music or dancing is permissible. Al-imâm-i Diyâaddîn 'rahmatullâhi 'alaih' writes so in his book **Multaqit.**

Something done or avoided by men of Tasawwuf is not necessarily halâl or harâm. Nor do we blame them for doing (or avoiding) it. We consider them excused. Allâhu ta'âlâ knows their state, and will meet them as He likes. For knowing whether something is halâl or harâm, we look at the words of al-imâm al-a'zam Abû Hanîfa, of al-imâm-i Yûsuf Ansârî, and of al-imâm-i Muhammad Shaybânî; we do not try to find out whether or not the great men of Tasawwuf such as Abû Bakr-i Shiblî, Abul Husayn-i Nûrî and Junayd-i Baghdâdî did it. [But all their teachings regarding Islam are true. It is necessary to believe and to follow all their teachings.] The unripe sufis who know nothing of Islam or of the Tarîqat have turned it into a religion of crying and yelling, playing music and dancing on the pretext that their masters used to do so. They suppose that they earn thawâbs by doing so. Allâhu ta'âlâ declares in the seventieth âyat of Sûrat-ul-An'âm and in the fifty-first âyat of Sûrat-ul-A'râf: **"O My beloved Prophet! Keep away from those who turn their faith and worships into playing and amusement** [by singing and playing music]**. They shall go to Hell."**

As is understood from what is said above, he who approves things that are certainly harâm becomes a disbeliever. He is not a Muslim. He has turned into a renegade. [But those who do the harâms with regret and knowing that they are foul though they may taste sweet, do not become disbelievers.] Then, only imagine the case of those who value the harâms and who consider them as acts of worship. May infinite gratitude be to Allâhu ta'âlâ, because our superiors, who educated us, did not smear themselves with this filth. And because we obeyed them, they protected us from doing such disgraceful things. I hear that the worthy sons of my master have been listening to music, making it a habit to assemble together on Friday nights and to recite ilâhîs and qasîdas; and most of our acquaintances being there have been following them, and attending the gatherings. I am surprised, very much surprised to hear this. The disciples of others do as their masters did on the pretext that their masters did so. They hush up the prohibitions of Islam by saying that their masters did so. Wrong as they are, they take shelter behind their masters. But I wonder what idle pretext our friends could put forward to cover their guilt? Not only does Islam prohibit it but also our superiors avoided it. Both Islam and Tasawwuf disapprove this act. Even if Islam did not prohibit it, it would still be very disgraceful to do something which has no place on the path of our superiors. Since Islam also prohibits it, we should think of how grave the disgrace is. I send my salâm to you all.

[In the seventy-second letter of the third volume Hadrat Imam-i Rabbânî says to Khwâja Husâmaddîn Ahmad:

"It is permissible to recite (or read) the Qur'ân al-kerîm, qasîdas, mawlids with a mellifluous voice. What is harâm is to tune up the voice to musical pitches, in which case the letters are changed and the meaning is defiled. It is permissible to read these without tunes but with a beautiful voice, provided that it is done for Allah's sake. However, since those who do not spare their faith will not observe these conditions, it seems more suitable to this faqîr not to permit this either." Another condition is that men and women should not be in the same place together.]

2 — FIRST VOLUME, 259th LETTER

Imâm-i Rabbânî wrote this letter to his son Hadrat Khwâja Muhammad Sa'îd 'rahmatullâhi 'alaih', who was exalted in religious knowledge as well as in science. It expounds the benefits in the sending of Prophets ''alaihimussalawâtu wa-t-teslîmât', explains that mind falls short of knowing Allâhu ta'âlâ, enlightens on how those unbelievers who lived in mountains or during the times of ignorance will be treated, and informs us that to people all over the world, e.g. to ancient Indians, Prophets were sent.

Infinite gratitude be to Allâhu ta'âlâ, He gave us the honour of being Muslims. If He had not shown the right way, who on earth could find it? We believe in His Prophets ''alaihimussalawâtu wassalâm'. They all told the truth.

Sending Prophets ''alaihimussalawâtu wassalâm' to men is the greatest favour of Allâhu ta'âlâ. What tongue could be able to express the gratitude for this favour? What heart could comprehend the goodness in sending them? What body or limb could do anything that could convey the thanks for these favours? Had it not been for the existence of those great people, who could prove the existence of the Creator to us short-sighted people? Although the ancient Greek philosophers [and the fake scientists who have existed everywhere in every age] were clever and shrewd, they could not realise the existence of the Creator. They said: "This universe has come incidentally, and so will it go on. The living will multiply from one another, and this will go on and so forth." The era of ignorance having ended and the world being illuminated with the nûrs of the invitation by new Prophets ''alaihimussalawâtu wa-t-teslîmât', the succeeding Greek philosophers were awakened by the lights of those nûrs, and refuted their masters' words. They wrote in their books that there is one Creator, and proved that He is one. Then, unless the human mind is illuminated with the nûrs of those great people, it cannot discover this fact. Without Prophets ''alaihimussalawâtu wa-t-tehiyyât', our thoughts cannot approach the right way. I wonder why Abû Mansûr Mâ-turîdî 'rahmatullâhi 'alaih' and the great people educated by him said that mind could discern the existence and the oneness of Allâhu ta'âlâ by itself? They said

that those who grew up in mountains or in deserts and who worshipped idols would go to Hell even if they did not know of Prophets. They said that those people should have realized the fact with their minds. We do not understand the matter as such. We say that unless they are informed with the fact, they will not become unbelievers. And the fact, in its turn, is communicated through Prophets. Yes, Allâhu ta'âlâ has created mind so that it will find the right way, but it cannot find it by itself. Unless mind is informed of that way, torment is out of the question.

Question: If those who grew up in mountains and worship idols will not remain in Hell eternally, they ought to enter Paradise. Yet this is impossible, for, Paradise is harâm, prohibited for polytheists; Hell is their place. As a matter of fact, Allâhu ta'âlâ declares in the seventy-second âyat of the Sûrat-al-Mâida that Hadrat 'Îsâ ''alaihi-s-salâm' said, **"People who worship beings other than Allâhu ta'âlâ and those who hold others' words above His commandments cannot enter Paradise. Hell is the place where they will end up."** The next world does not contain a place other than Paradise and Hell. Those who stay at **A'râf** (limbo) will go to Paradise after a while. The place to remain eternally is either Paradise or Hell! In which one will those people stay?

Answer: It is very difficult to answer this! My dear son! You know, you asked me about this various times. An answer to soothe the heart could not be found. As a solution to this problem, the statement, "Our Prophet 'sall-Allâhu 'alaihi wa sallam' will invite them to Islam on the Day of Rising. Those who accept it will be put in Paradise, and those who refuse it will be sent to Hell," by the author of **Futûhât-i Makkiyya** [Muhyiddîn-i 'Arabî], does not sound tenable to this faqîr. For, the next world is the place of rewards and accounts. It is not a place of commandments or deeds; why should the Prophet be sent there on a mission, then! After a long time, Allâhu ta'âlâ pitied me, and blessed me with a solution for this matter. I was informed that those unbelievers will not remain either in Paradise or in Hell, but, after being resurrected in the next world, they will be called to account, and will suffer as much torment as their crimes require at the place of judgment. After everyone is paid their rights, they will be annihilated like all animals. They will not remain forever at any place. If this answer of ours were said in the presence of Prophets ''alaihimussalawâtu wa-t-teslîmât', they all

would like it and confirm it. He (Allâhu ta'âlâ) knows the truth of everything. With the human mind so susceptible to confusion and error even in worldly matters, it would be very offensive, according to this faqîr, to say that our Owner, whose goodness and mercy are boundless, will burn them eternally in the fire without informing them through His Prophets only because they could not find out by using their minds. As it is out of place to say that such unbelievers will remain eternally in Hell, likewise it is out of place to say that they will suffer eternal torment. As a matter of fact, our second imâm in îmân, Abul-Hasan Alî Esh'arî, says that they will not enter Hell, yet this statement of his means that they will remain in Paradise. For, there is no place other than the two. Then, the true answer is the one that has been inspired to us. That is, after their accounts are settled on the Day of Judgment they will be annihilated. According to this faqîr, the same will be done to disbelievers' children, for, Paradise is accessible with îmân. A person should either have îmân or, (if he is a child), should be a Muslim's child or have remained in the dâr-ul-islâm when both of his parents became renegades; then he should be considered as having îmân. The children of those polytheists living in the dâr-ul-islâm and dhimmîs' children are like children of those disbelievers living in the dâr-ul-harb and those children that do not have îmân. They cannot enter Paradise. Remaining eternally in Hell is the retribution for denying after the invitation. But the child is not liable. After being resurrected and their accounts being settled, they will be annihilated like animals. Also, those ancient people who did not hear of any Prophet because they lived in a time when a religion had been forgotten after being defiled by the cruel a very long time after a Prophet's death, will be annihilated in a similar procedure in the next world.

O my dear son, meditating on a broad and deep scale, I, the faqîr, conclude that the earth has no place left where our Prophet ''alaihi wa 'alâ âlihissalâtu wassalâm' has not been heard of. It can be seen that the entire world is shining like the sun with the nûr of his invitation. It has even reached the Ya'jûj and Ma'jûj [Gog and Magog], who are behind the wall.

In ancient times as well, there was almost no place on earth where Prophets were not sent. Even in India, which is supposed to be the most deprived in this respect, Prophets were appointed from among Indians, and through them Allah's commands were

announced. It is understood that in some parts of India the nûrs of Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ shone like stars in the darkness of unbelief. If you want to know I can give you the names of those cities. Some Prophets were not believed by even one person; no one admitted them. There were also Prophets who were believed by only one person. And some others were believed by a few people. India has not seen a Prophet who was believed by more than three people. In other words, there was no Prophet who had an ummat of four people. The writings about the existence and the attributes of Allâhu ta’âlâ which appear in the books of some people worshipped by Hindus are all reflections of the lights of those Prophets. For, in every century every ummat was sent a Prophet who communicated Allah’s existence and attributes. Had it not been for their blessed beings, minds, which had been fouled with the filth of unbelief and sins, could not have attained the fortune of îmân. With their invalid minds, idiots misled all people, forced people to worship them, and, [saying, “We saved you. You owe your lives to us,”] they supposed that there was no power besides them. As a matter of fact, the Egyptian pharaohs said: “If you worship anybody other than me I shall imprison you.” And others, having heard that the universe had a creator, and realizing that they could not have themselves called the creator [the eternal guide], said that one creator existed and that the creator had entered themselves, thus striving to have the people worship them by this fraud.

[It has been observed that in the religious cults called Brahmanism and Buddhism, which are quite well spread in India today, there are highly valuable teachings derived from the books and sayings of the Prophets who lived there in ancient times. Buddhism and Brahmanism, like Christianity, are corrupted and revised versions of the correct religions communicated by ancient Prophets ‘’alaihimu-s-salâm’. They are all kâfirs (disbelievers) since they do not believe in the Prophethood of Muhammad ‘’alaihi-s-salâm’. Sayyid Sherîf Jurjânî ‘rahmatullâhi ’alaih’ states as follows in the third chapter of the final part of his book **Sharh-i-mawâqif:** “People who deny the Prophethood of Muhammad ‘alaihi-s-salam’ become kâfirs. Of them, Jews and Christians do believe in other Prophets. [That is why these two groups are called **People of the Book,** i.e. **kâfirs with a Heavenly Book**.] Of those who do not believe in any other Prophets, Brahmins believe in Allâhu ta’âlâ. Another group who deny (the existence

of) Allâhu ta'âlâ are the Dahriyya; these people assert that everything comes into existence through natural laws; they say that 'there is no Creator. As the dahr [time] goes by, everything is transforming.' Magians believe in two gods, whereas mushriqs and idolaters believe in multi-gods. Brahmins, Magians and idolaters are kâfirs without a heavenly book, because they do not believe in a Prophet and they do not read a heavenly book. Communists are kâfirs without a religion and without a god, and thus they are like the Dahriyya. Today, the only correct and preserved religion on earth is the Islamic religion brought by Muhammad ''alaihi-s-salâm'. Allâhu ta'âlâ promised that until the end of the world (doomsday) this religion will stay correct and intact.]

Question: If Prophets had been sent to India, we would have heard about them. Having been talked about far and wide, the fact would have spread everywhere?

Answer: They were not sent all over India. Some of them were sent to a city, or even to a village. Choosing the best member of a nation or city, Allâhu ta'âlâ would honour him with this fortune, (that is, prophethood,) and assign him the duty of informing the people about the existence and oneness of Allâhu ta'âlâ, His commandments, and the fact that nobody other than He can create anything. Yet the people belied, denied him. Saying that he was ignorant, false, crazy, they mocked him. As a result of increasing their outrage and torment on him, Allâhu ta'âlâ destroyed them. Years later He sent another Prophet in the same way, and the same thing happened again. In India many ruined cities can be seen that were thus destroyed. The true story of a Prophet having been sent and cities having been destroyed on account of his disignored invitation would be told about among the local people, lasting as the topic of public talk for a long time. Had many people believed those Prophets and had the believers remained dominant, we would know about them. But since one person advised people for a few days and then went away without being believed by anybody, and since another one is believed by only one or two people, how could this news reach us? For, the disbelievers, resenting the suggested religion because it did not conform with their fathers' way, would strive to extinguish the religion. Who could communicate it, and who could he tell about it? Furthermore, the words Rasûl, Nabî and Peygamber are Persian and Arabic. The Indian language did not

have these words; how could those Prophets have been given these names, then? Finally, what remains for us to say is that, supposing India also had places where no Prophets came and the right way was not shown, the people who were in those places, like those disbelievers who grew up in mountains or wildernesses, will not enter Hell to be tormented eternally, even if they persisted and made others worship them. Such people's entering Hell would conflict with accurate thinking, nor would unerring kashfs accept the idea. But we see that of such people a group who persisted went to Hell. Only Allâhu ta'âlâ knows the truth of everything.

3 — FIRST VOLUME, 63rd LETTER

This letter, written to the Naqîb Sayyid Shaikh Farîd, explains that all Prophets ‘’alaihimussalâm’ taught the same îmân:

May Allâhu ta’âlâ protect us and you against deviating from your exalted fathers’ ‘rahmatullâhi ’alaihim ajma’în’ way! Salâm to the highest of your fathers and to all the others!

Allâhu ta’âlâ has guided men along the way to eternal salvation through Prophets ‘’alaihimu-s-salâm’, and has thereby saved them from endless torment. Had it not been for these beings, Prophets ‘’alaihimu-s-salâm’, Allâhu ta’âlâ would not have intimated His Person or Attributes to anybody. Nobody would have known of Allâhu ta’âlâ; nobody could have found a way to Him. The commands and prohibitions of Allâhu ta’âlâ would not have been known. Allâhu ta’âlâ is Ghanî. That is, He does not need anything. Pitying men, He has done them a favour by sending them commands and prohibitions. The benefits of the commands and prohibitions are for men. They do not render any advantage to Allâhu ta’âlâ. Allâhu ta’âlâ does not need them. Had it not been for Prophets, what Allâhu ta’âlâ likes and what He dislikes could not have been known or distinguished from each other. Then, the sending of Prophets ‘’alaihimu-s-salâm’ is a great blessing. Whose tongue could express the gratitude for this blessing? Who could show this gratitude? We thank our Allah, who has sent us every blessing, who has allowed us to learn the Islamic faith, and who has blessed us with the fortune of believing in Prophets ‘’alaihimussalâtu wassalâm’.

The essentials, the fundamentals of the religions of all Prophets are the same; they are not different; they all said the same thing. What they said about Allah’s Person and Attributes, about **Hashr** [assembling at the square of Arasat after rising from the graves], about **Neshr** [dispersing and leaving for Paradise or Hell after the settling of accounts], about Prophets, about the sending of an angel, about the revelation of books through an angel, about the infinite blessings in Paradise and the endless torment in Hell are all the same. Their words agree with each other. But their teachings about halâls and harâms and worships, that is, their teachings pertaining to the furû’ât (practices), are different; they do not square with each other.

In one age, Allâhu ta'âlâ revealed the commandments suitable for the times and states of the people of that age to a Prophet who was ulûl'azm (distinguished as the highest), and commanded the people to obey him. For many reasons and benefits, Allâhu ta'âlâ made changes in religious rules. Many a time, He sent the same Prophet entrusted with a dispensation different commandments for different times. That is, He abolished or changed His former commandments some time later.

One of the never-changing principles which all Prophets stated unanimously is not to worship anything other than Allâhu ta'âlâ, not to attribute a partner to Allâhu ta'âlâ, not to idolize creatures for others to worship. Only Prophets stated this fact. No one was honoured with this fortune except those who followed them. No one except Prophets stated this fact. A group of those who denied Prophets said that Allâhu ta'âlâ is one; yet they either said so by hearing it from Muslims or meant that the one with indispensable existence is one. They did not say that He, alone, is to be worshipped. However, Muslims say that He is the only One who is both indispensable and deserves being worshipped. **"Lâ ilâha il-l-Allah"** means that there is no deity besides Allâhu ta'âlâ who is to be worshipped. He, alone, is to be worshipped.

The second fact which these great people unanimously stated is that they know themselves as human beings like all other people, and that only Allâhu ta'âlâ is to be worshipped. They invited everybody to worshipping Him only. They stated that Allâhu ta'âlâ has not united with anything, that He has not settled in any substance. But those who denied the Prophets did not say so; especially their leaders tried to have themselves worshipped, and said: "Allâhu ta'âlâ has entered us. He is in us." Thus, they were not ashamed to say that they were to be worshipped, that they were gods. Exempting themselves from their duties as slaves of Allâhu ta'âlâ, they committed all sorts of heinous and evil deeds. By assuming the status of deity, they thought that they could be irresponsible, that they could trespass upon anything, that they could not be prohibited from anything. Assuming that all their words were true, that they would never go wrong, that they could do anything they wanted, they went wrong, misleading others as well. May such base people be accursed. And shame upon those idiots who believed them!

Another fact which Prophets ''alaihimussalâm' stated unanimously is that an angel was sent to them. None of those who denied the Prophets was blessed with this high fortune. Angels are

certainly innocent. That is, certainly they do their duties correctly. They are never wrong, evil, or dirty. They convey the Wahy without changing or forgetting it. They carry Allah’s word.

So, every word that the Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ uttered is from Allâhu ta’âlâ. Every commandment or information which they brought is from Allâhu ta’âlâ. Also, every word which they said by ijtihâd was secured by way of Wahy. When they made an insignificant mistake in their ijtihâd, Allâhu ta’âlâ sent Wahy immediately and corrected them. On the other hand, every word of those disbelievers who denied Prophets and passed themselves as gods and had people worship them by saying, “We have created, rescued you,” were from themselves. They presumed their words to be true. Now, let us be reasonable! If a stupid, ignorant person thinks of himself as a god, commands others to worship him, and does every kind of evil, harmful deed, is he to be believed? Is he to be followed? Translation of a Persian line:

It is known by the Spring how much fruit the year will yield.

We have explained the matter in detail in order that it will be understood clearly. It might as well go without saying that right is different from wrong, and that light is different from dark. As a matter of fact, Allâhu ta’âlâ declares in the eighty-first âyat of the Sûrat-u-Isrâ: **“When truth comes, falsehood runs away. Falsehood always goes.”** O our Allah; keep us in the way of those great people! Âmîn.

You know Sayyid Mayân Pîr Kamâl well. It would be needless for us to write anything in this respect. Yet it could not go without saying that for some time I have been enjoying his company. He was desirous to kiss the threshold of your door. But lately he has become ill and bedridden. After recovering he will be honoured with your service and presence.

4 — JUSTICE, WISDOM, ÎMÂN, QADÂ and QADAR

This letter was written by Sayyid ’Abdulhakîm Arwâsî, ‘rahmatullâhi ’alaih’, who was a treasure of karâmats, virtues, and a paragon by whom to visualize how great the Sahâba and the Islamic scholars must have been. He bewildered specialists of every branch with his profound knowledge, manners, and statements.

Sir! The jewels of knowledge which you placed in your letter have pleased those who have read it, very much. For, it is the most pleasing task and a nutriment for the soul of this faqîr, me, to solve such religious problems and thereby clear away the confusions in the thoughts.

Solving your questions and thus illuminating minds is possible by one of the (following) three ways: by knowledge, by dhawq, or by mind.

Answering them with knowledge requires basing them on the science of Îmân, so it is necessary to know the words used in the science of Kalâm with their meanings pertaining to this science.

[Many words have different meanings in different branches of knowledge, (for different registers.) For example, the word **zâlim** (cruel) means disbeliever in the science of Tafsîr.[1] In the science of Fiqh it means a person who trespasses upon others’ property. And in Tasawwuf it has another meaning. Then, reading and understanding a book in a branch of knowledge requires first knowing the words with their meanings peculiar to that branch. Otherwise, the situation will be as exemplified by the incorrect and harmful translations and interpretations done by those who have learned slang Arabic after staying in Egypt or in Baghdad for a few years and by those upstart and sham religious scholars who, taking a pocket dictionary in their hands, attempt to translate the Qur’ân and hadîths in order to earn money. Also, wrong and harmful are the words and writings of those men of tarîqat who teach **Mathnawî** and attempt to translate books of

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[1] Science dealing with explanation of the Qur’ân al-kerîm.

Tasawwuf without ripening, maturing, taking great pains, and wearing the elbows out for years in the presence of a savant of Tasawwuf.]

What do qadâ, qadar, halâl rizq (permitted food), harâm rizq (forbidden food), and the infinitude of the knowledge of Allâhu ta'âlâ mean? What are halâls, harâms, and the compassion of Allâhu ta'âlâ? What are justice and injustice, the justice of Allâhu ta'âlâ, and wisdom? What are parts of wisdom, 'aql-i selîm, 'aql-i saqîm, and how is Allah? Is anything above Allah necessary? Does Allah have to make things useful and suitable for creatures?

Comprehension of these branches of knowledge through dhawq is not possible by explaining them at great length or by explaining them or writing about them in detail. It is possible by means of a beautiful way that is full of faydh, i.e. by trusting and having a good opinion of someone who can solve the problems and by being together with him for a long time, and the length of that time varies with understanding capacity. This way does not require any proof or document or knowing the meanings of words. One will have a spontaneous knowledge developing within oneself. One will have a certain and conscientious belief. One will not need to prove them through the 'ulûm-i naqliyya, that is, through âyats and hadîths, or through the 'ulûm-i 'aqliyya (scientific knowledge). In fact, one will find the proofs and documents that are adduced as proofs far-fetched and foreign to the purpose. Without these conditions every document, every proof will be insufficient. The doubts, the erroneous thoughts that occur to the minds of the clever cannot be removed. On the contrary, they will escalate, and undermine their îmân. Examples of this are the semi-scientists.

Learning experimental knowledge well, that is, the applied sciences, which is the second division of Islamic knowledge, helps and facilitates to understand easily and clearly those branches of religious knowledge that are deep and delicate.

As for understanding them with mind; doing this requires first learning the 'ulûm-i 'aqliyya, that is, the knowledge which is based upon mind. What is this knowledge? How many divisions does it have? Which of them are related to matters of belief? Which of them are not connected to or do not depend on them? What are experimental physics, mathematical physics, metaphysics? Learning mathematical physics solidifies religious

knowledge. It does not shock or contradict religious knowledge. Astronomy, arithmetic and geometry are sciences that help the religion. Everything in experimental physics, with the exception of a few theories and hypotheses, —which do not conform with the ones that have been experimented and proven— conforms with the religion and consolidates îmân. Of the learnings of metaphysics, the ones that are unsound and corrupt do not conform with the religion. When these sciences are learned, those parts of religious knowledge that conform with mental knowledge and those that cannot be solved through mental knowledge, together with reasons, will come to be known, and it will also be realized that those matters that do not seem to conform with mind and those which mind cannot grasp cannot be denied.

JUSTICE

At the end of your valuable letter you say, "Doesn't it seem to be incompatible with justice?" Sir, justice and its antonym, injustice have two definitions each:

1— Justice means to act within the limits of laws and regulations established by someone predominant or a ruler in order to govern a country. And injustice means to go beyond these laws, these limits, this circle.

Allâhu ta'âlâ, our owner who created the universes out of nothing, is the ruler of rulers, the true owner and the only creator of everything. He does not have a commander, a ruler or an owner above Him to compel Him to act within some limits, to remain within a circle of rules, or to hold Him liable to some laws. He does not have a vizier, a counsellor or an assistant to warn Him, to guide Him to distinguish good from bad. For this reason, Allâhu ta'âlâ does not have anything to do with this definition of justice. Let alone the fact that the word injustice could not approach Him, it would not be suitable to say that He is just in the sense of this definition. The statement, "He is just," would remind us of injustice. Referring to Allâhu ta'âlâ, it is not permissible to remember justice, let alone injustice, in accordance with this definition. A Name of Allâhu ta'âlâ's is **al-'Adl** (Just). It is certain that He is just. This Name of His, like His other Names, is interpreted; it is adapted to a suitable meaning. That is, what is meant by justice is the purpose of justice. For example, ar-Rahmân and ar-Rahîm are Names of Allâhu ta'âlâ, too. They mean merciful and compassionate. The heart's being inclined towards something is called rahm. But Allâhu ta'âlâ does not have a heart to be inclined towards any direction. The heart exists in a creature. Then, rahm means the purpose of rahm, that is, it means to bestow favours. And the purpose, the conclusion of the Name 'Adl' means He who does favours, He who gives the things that taste sweet to the nafs.

Allâhu ta'âlâ does not have to render justice. If He had to administer justice He would not be absolute; that is, He would not have a will. He who does not have a will has to act under compulsion.

On the basis of this definition one cannot say, "Such and such

a thing is not compatible with justice.” Allâhu ta’âlâ cannot be said to be just in this sense, nor does He have to dispense such justice.

2— A higher definition of justice is: “To use what is one’s own property.” And injustice means to trespass on others’ property or possessions. This is the definition of justice in our religion.

All classes of beings, low, high, material, symptomatic, anatomical, spiritual, angelic, human beings, genies, animals, plants, lifeless beings, skies, stars, big and small objects, the ’Arsh and the Kursî, elements and minerals, material and immaterial worlds, all and all are the incapable, needy creatures and the property of Allâhu ta’âlâ; He is their one and only Creator, their independent Owner. He is perfect in every case, in every respect. Why should it be necessary to complete Him while He has no imperfection? Everything other than He, is His property and creature. As the possessions, the creatures cannot be partners with the Owner, the Creator in possessing and creating, so they do not own anything.

In accordance with both of the definitions, there is nothing “incompatible with justice” concerning the deeds of Allâhu ta’âlâ. To think so would mean to liken the Creator to the things which He has created, in some respects. And this, in its turn, would be the very injustice. The Creator does not resemble His creatures in any respect.

[**Question:** Muslim children who are born in Muslim countries become Muslims by seeing and learning from their parents, neighbors, teachers. But non-Muslim children, who are in other countries, are brought up as disbelievers, thus being deprived of Islam. If they also were brought up with an Islamic education they would become Muslims and would enter Paradise. Isn’t it injustice to put those who are brought up in such a manner into Hell?

Answer: We should not confuse justice with favour. Allâhu ta’âlâ has done more than due justice to His slaves brought up in every country. That is, He will not put non-Muslim children who died before the age of puberty into Hell. Nor will He torment disbelievers who, though having reached the age of puberty, died without having heard of Hadrat Muhammad’s religion. If they, after hearing of the Islamic religion, of Paradise and Hell, do not want to learn it, or if they are too obstinate to believe it, then they will be tormented. People who have reached puberty will not be influenced by the former effects of their parents and environments. If they would, hundreds of thousands of Muslim children, who had been brought up under an Islamic education in Muslim countries, would not have become irreligious renegades and even enemies of Islam being

deceived by the lies and slanders of Islam's enemies. These people go out of Islam and even become enemies of Islam, and even take the lead in hostility against Islam after reaching the age of puberty, even after forty years of age, and even after having become khodjas or hâfizes. They mock their parents, neighbors and relatives and call them fanatical, retrogressive, reactionary fuddy-duddies, upholders of Religious Law, and extreme rightists. These very dismal examples clearly display the fact that the effects of a family education are not permanent. It is for this reason that today apostating from the religion has become a nuisance, a grievous pandemic prevalent over the entire world. Young or old, there are few people left who have not been seized by this plague. On the other hand, we see many disbelievers, men of knowledge and science being converted to Islam.[1] It is a fact that there are people who have not changed their faith —though they are very few—, which shows that family education may be permanent sometimes. However, a child's being a Muslim and being brought up with a Muslim education is a favour from Allâhu ta'âlâ, and He does not do this favour to disbelievers' children. He does not have to do favours to anybody. It is not injustice not to do favours. For example, if we buy a pound of rice at the grocer's it will be justice for the grocer to weigh it and give us exactly a pound of it. If he gives less, it will be injustice. If he gives a little more, it will be a favour. No one has the right to demand this favour. Likewise, it is a great favour from Allâhu ta'âlâ that He brings (some people) up with an Islamic education. He bestows it upon whomever He likes. It is not injustice for Him not to do this favour to non-Muslim children. If those who have been blessed with this favour become disbelievers, their punishment, torment will be very much greater. Imâm-i Rabbânî 'rahmatullâhi ta'âlâ 'alaih' states as follows in his two hundred and fifty-ninth letter: "According to this faqîr, —Hadrat Imâm-i Rabbânî means himself— those polytheists who grew up in the mountains and who worship idols because they have not heard of any heavenly religions will not enter Paradise or Hell; after the settling of accounts they will suffer as much torment as they deserve for their wrongdoings, (if any). Then they will be annihilated like animals. The same applies to disbelievers' small children if they die under the age of discretion and those people who are unaware of Prophets."]

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[1] Please see the book entitled **Why Did They Become Muslims**, available from **Hakîkat Kitâbevi**, Istanbul.

A DEFINITION of WISDOM

Wisdom ('aql) is a **Quwwa-i derrâka,** i.e. a comprehensive power. It has been created so as to distinguish right from wrong, good from bad, useful from harmful. Therefore, wisdom has been created in human beings, genies and angels, who may mistake right for wrong. There cannot be confusion between right and wrong regarding the Person of Allâhu ta'âlâ or in the knowledge pertaining to Him. Therefore, in that knowledge, wisdom, alone, cannot be a means for documentation by itself. Since it is possible to confuse right and wrong with each other in the knowledge concerning creatures, it is appropriate for wisdom to interfere with the knowledge at that level. Since mistaking right and wrong for each other is out of place in the knowledge pertaining to Allâhu ta'âlâ, wisdom cannot walk on that road of knowledge. Creativeness has to be one in every respect. There cannot be difference there. For this reason, wisdom has no business there.

Wisdom is a gauge. There cannot be a qiyâs [comparison] in the knowledge pertaining to Allâhu ta'âlâ. But there is a comparison in the knowledge about creatures; therefore, a correct comparison will deserve thawâb, while an incorrect comparison will be rewarded with forgiveness. If there were comparison in the knowledge pertaining to Allâhu ta'âlâ, it would be necessary to try to infer what is unknown by comparing it to what is known, which would mean to try to juxtapose what is incomprehensible with that which is known. All wise and learned people say in consensus that it would be an unsound way to try to understand the unknown by comparing it to the known. Only in proving the existence of Allâhu ta'âlâ does wisdom have some function. This knowledge is profound and difficult. First, let us see if wisdom is musheqqiq or mutawâtî.

What does **mutawâtî** mean? Mutawâtî means an attribute which exists in equal amounts in all the individuals of the same species, like the attributes of humanity or animality. Humanity is equal in the highest and the lowest of human beings. For example, the humanity of a Prophet is equal to that of a disbeliever. Humanity is not more or greater in a Prophet. There is no difference between the humanity of a Prophet and that of a

disbeliever. The humanity of such a great emperor as Jemshîd[1] is the same as the humanity of a village shepherd. That is, the humanity of Jamshid is no more than that of a shepherd. With respect to being human, both are the same.

Musheqqiq is an attribute which does not exist in equal amounts in all the individuals of the same species; like knowledge. Knowledge exists in smaller amounts in some savants than it does in other savants. The knowledge of an Islamic savant who is at the same time a great scientist is certainly more, vaster and brighter than that of a village khodja. Then, which scholar's knowledge is more dependable in religious teachings? Certainly more dependable is the knowledge of that scholar who is greater and who has more knowledge and who has studied and done experiments in various branches of science. Any scholar superior to him would certainly be even more reliable.

Is wisdom mutawâtî like humanity, or is it musheqqiq like knowledge? For certain it is musheqqiq. That is, it does not exist equally in the individuals of the same species. Then, there are thousands of grades between the highest wisdom and the lowest wisdom. Then, how can the expression, "The one that wisdom will admit," be appropriate? And whose wisdom is meant; that of the person who is the wisest, or that of anybody who is said to be wise?

There are two principal kinds of wisdom: **'Aql-i selîm, 'Aql-i saqîm**. Both of these are forms of wisdom. The wisdom which is selîm never goes wrong and never errs. It never does anything to entail repentance. It does not make mistakes in the things it considers. It always follows the course of actions that are good and that turn out good. It thinks properly, and finds the right way. Its deeds are always correct. This wisdom existed in Prophets only. They were successful in every activity they had started. They would not do anything that would make them repent or that would harm them. The one which is close to theirs is the wisdom

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[1] Fourth King of the Persian Pishdadiyan dynasty, called also Jem. He lived a thousand years eight hundred of which he spent as the King. For five hundred years during his severeignty nobody in Iran became ill, which he exploited by making people worship him. He declared March 21st, the date of his ascencion to the throne, Persian New Year's Day (Nawrûs), which is still being celebrated in Iran as of today, and also in many another Muslim country, a misdeed boosted by British plotters.

of the Sahâba, of the Tâbi'ûn, of the Taba-i tâbi'ûn, and of the religious imâms. Theirs was a wisdom that was suitable for the rules of Islam. For this reason, Islam spread far and wide in their times; the number of Muslims increased. He who knows history well will see this fact very clearly.

The wisdom that is saqîm is quite the opposite. It errs in its acts and thoughts, which always incur sorrow, repentance, harm and trouble.

Between these two kinds of wisdom there are numerous grades. It should not go without saying that as Believers have religious wisdom and worldly wisdom, unbelievers also have religious wisdom and worldly wisdom. As an unbeliever's worldly wisdom is superior to his religious wisdom, so a Believer's wisdom to comprehend matters pertaining to the Hereafter is superior to his wisdom to comprehend worldly affairs. But this state is not perpetual. The world is transient. The wisdom which is useful in transient affairs could not be more valuable than the wisdom which is useful in continuous, everlasting matters.

[Wisdom and intelligence should not be mistaken for each other. It is an act of intelligence to understand the relationships, the resemblances and the differences between cause and effect. Claparede, a Swiss, defined intelligence as "Mind's best ability to adjust itself to new requirements and circumstances." That is, it is a power that helps us adapt ourselves to our surroundings. Single-celled animals are affected by their surroundings and change their states by adjusting themselves to those effects. In arthropoda, which are more developed, instincts join those effects. In vertebrates, these two forces are joined by habits. And in the most developed animals and human beings a new activity, a new attitude for adjusting themselves to their surroundings appears: this is the intelligence. Bergson says, "Of the early people, and of the people of every century, the stranded ones made tools in order to adjust themselves to nature, to establish communications between themselves and animals. Those tools were made owing to intellect." As is seen, making tools, making technical progress, is a symptom of intelligence, not of wisdom. William Stern, a German psychologist and pedagogue, says, "Intelligence means to adjust the thoughts to new conditions of life." That is, it is the power of solving problems, matters. And Terman, an American, says, "Intelligence means to think with concrete thoughts." All these definitions show that intelligence is

a state of mind which is above instincts and below wisdom. The intellect, which is the executant of wisdom, is developed before wisdom. Owners of wisdom put forward theoretical methods and rules. An intelligent person practises, executes them. But if he is not wise enough, he only uses what he has learned from the owners of wisdom, and cannot reach the necessary and universal principles by himself. In other words, his mind does not function well, and he cannot deduce correctly. The intellect is the power of thinking. But wisdom is necessary for the thoughts to be correct. An intelligent person needs a number of principles for having correct thoughts. It is wisdom that formulates these principles. Then, it would be incorrect to think that every intelligent person is wise too. An intelligent person can become a great commander. By adapting the methods which he has learned from the wise to new situations of war, he can conquer continents. But, if he has little wisdom, one error may turn his accomplishments into disasters. Obvious examples of this are Napoleon's intellectually brilliant military plans and victories, versus the disasters that were the results of his lack of wisdom. It is written on the pages of history how Napoleon fled from Syria after the defeat he had suffered against Muslim armies in the era of Sultan Selîm Khan III. If the lion's intellect were as strong as the human intellect it would be ten thousand times as dreadful as it is now. Likewise, the more power and intellect an unwise and irreligious person has the greater will be the danger that he constitutes for society.]

Reading these statements with attention will show clearly that wisdom cannot be relied on in every matter, particularly in religious matters, which cannot be measured with wisdom.

Religious matters cannot be built upon wisdom. For, wisdom does not remain in the same state. Every person does not have the same wisdom, and, while a man's wisdom which is not selîm finds what is right occasionally, it errs more often than not. Let alone religious matters, a person who is said to be the wisest makes many mistakes even in the worldly affairs in which he has an expertise. How can wisdom, which is so prone to err, be relied on? How can wisdom be followed in the matters pertaining to the next world, which are continuous and everlasting?

As men's figures and habits are different from one another, so are their wisdoms, natures and knowledge. Something that seems suitable to the wisdom of someone may seem not suitable at all

to the wisdom of someone else. Something which is compatible with the nature of one person may not be compatible with the nature of another. Therefore, in religious matters, wisdom cannot be a precise scale or a sound judge. Only, wisdom and Islam together can make up a precise and sound scale and witness. For this reason, Islamic savants said:

"Do not commit your faith and îmân to the deductions of human thoughts, and do not adapt them to the conclusions reached by reasoning!"

Yes, wisdom is a judge, and shows the right way. But, it is only the wisdom which is selîm, not every wisdom.

In conclusion, since the wisdom which is not selîm errs so often, its denying a fact or finding it unsuitable is of no value. The wisdom which is selîm, which is the wisdom of Prophets, sees clearly that all the religious rules are very suitable and correct. Every word of Islam is very obvious and extremely clear to this wisdom. It does not need any documents or proofs, nor even being warned or advised.

HALÂLS AND HARÂMS

Everything is created by Allâhu ta'âlâ. He is the owner of everything. Things which He has permitted us to use are halâl, and things which He has forbidden are harâm. For example, He has made it halâl for a man to marry one of two (or more) sisters. He has made it harâm to marry the second one, too.[1] Harâm means something which Allâhu ta'âlâ, who is the owner, the possessor, has forbidden us to use. And halâl means to untie the knot of prohibition.

Something may be halâl for someone and at the same time harâm for someone else.

A person who commits a harâm in the world will be deprived of it in the next world. People who use the things that are halâl here will be blessed with the genuine ones of these things there. For example, if a man wears silk, which is harâm (for men) to wear in this world, he will be deprived of wearing silk in the next world. Silk is an attirement for Paradise. Then, it comes to mean that he cannot enter Paradise unless he is purified of this sin. And a person who does not enter Paradise will enter Hell. For, there is no place besides these two in the next world.

Matters of the next world are not like earthly affairs in any respect. This world was created to be annihilated. And it will be annihilated. The next world was created to remain eternally and in such a manner as to be eternal. There is as much difference between this world and the next with respect to their matters and constitutions as there must be between something that will remain eternally and something else which will be annihilated soon. Only their names and descriptions are similar. For instance, the word Jannat (Paradise) means garden in the world, while in the next world it means the place which is called Jannat and where infinite blessings exist. Jahannam (Hell) means a deep pit of fire here, while there, it is a place which is full of torment.

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[1] It goes without saying that this prohibition remains valid as long as the person concerned remains married to one of these girls. Please see the eighth chapter of the fourth fascicle, the twelfth chapter of the fifth fascicle, and the inital nine chapters of the sixth fascicle, of **Endless Bliss**.

ÎMÂN

Sir! At the beginning of your letter you say, “The îmân which is perfect...” When îmân comes into being it is perfect already. For, there cannot be paucity in îmân. Îmân itself cannot be great or small. What is great or small is îmân’s brightness, clearness. Îmân itself is:

Without consulting mind, experience or philosophy, to confirm, to believe the facts which hadrat Muhammad, the master of both worlds, stated as the Prophet. If one confirms them because they are reasonable, one has confirmed mind and the Messenger together, in which case the Prophet has not been trusted completely. When confidence is incomplete, there is not îmân. For îmân cannot be broken. If a mind finds what the Messenger brought as reasonable, it will be understood that this mind is selîm, perfect.

If, concerning a fact which is to be believed, one consults experimental knowledge and believes it when it is suitable with experiments but denies or doubts it when one cannot prove it through experiments, one has believed experiments, not the Messenger. Such îmân, let alone being perfect, is not îmân itself. For îmân cannot be broken. It cannot be great or small.

If one attempts to measure religious knowledge with philosophy, one has believed the philosopher, not the Prophet. [Yes, mind, philosophical and experimental knowledge are of great help in realizing that Allâhu ta’âlâ exists and that Muhammad ‘’alaihissalâm’ is Allah’s Prophet. But, after believing the Prophet with their help, it is not right to consult mind, philosophy, or experimental knowledge about any of the facts stated by him. For, as is shown by some examples appearing in literature, many of the facts acquired through mind, philosophy and experimentation change in the process of time, and when new ones are found old ones are discarded.] Then:

Îmân is to trust and believe all the commandments which our master Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’, as the Prophet, brought and conveyed to all people from Allâhu ta’âlâ. It is kufr to deny or doubt any of these commandments and teachings. For, to deny or distrust the Messenger means to say that He is a liar. Lying

is a fault. A faulty person cannot be a Prophet.

[Îmân means to believe all the facts that are stated clearly in the **Nass,** i.e. in the Qur'ân al-kerîm and in the hadîths that are known through ijmâ' and believed indispensably. Here, **Ijma'** means the consensus of the Sahâba. If something has not been stated with consensus by the Sahâba, the consensus of the Tâbi'ûn becomes ijmâ' for that thing. If it has not been explained unanimously by the Tâbi'ûn, either, the consensus of the Taba-i tâbi'ûn becomes ijmâ' for it. For, the savants and mujtahids of those three centuries are praised in a hadîth-i sherîf. They are called the **Salaf-i sâlihîn.** It is written in the chapter dealing with becoming a **Qâdî** in Ibni 'Âbidîn that the Sahâba and the Tâbi'ûn and the Taba-i tâbi'ûn are called the **Salaf-i sâlihîn.** It is stated unanimously by the succeeding scholars that hundreds of thousands of hadîths in **Bukhârî** and **Muslîm** and in the other four of the six books called the **Kutub-i sitta** are sahîh. (See Kinds of Hadîth-i sherîfs in the sixth chapter.) To be known commonly means to be widespread information that has been heard by the majority of Muslims in every century. Not knowing it is not excusable.

It is written on the hundred and eleventh page of **Hadîqa**: "It is not permissible to do ijtihâd in those religious fields that have been stated through ijmâ' and which are indispensably believed and practised. For, those who deny any of them will become a non-Muslim (kâfir). People who believe them are called **Mu'mins** or **Muslims**. They become the Ummat of Muhammad ''alaihissalâm'. The Ummat of Muhammad ''alaihissalâm' parted into seventy-three groups. It is permissible to do ijtihâd in those fields that are to be believed and practised and yet which have not been stated clearly in the Qur'ân al-kerîm or in hadîth-i sherîfs, as well as in those clear ones whose meanings have not been understood through ijmâ' and indispensably.[1] Of them, to do wrong ijtihâd in those matters that are to be believed is a grave sin, though it is not kufr. Seventy-two of the seventy-three groups of Muslims have thus gone wrong, dissented from the right way, and have become **holders of bid'at**. They will go to Hell as a punishment for their faulty credo. But since they are Muslims, they will not remain in Hell eternally, and will be taken out after some torment. The group with correct îmân who do not do wrong ijtihâd in those

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[1] By indispensable, (darûrî is the word used in the original text), we mean, 'a tenet of belief or practice which is so widely known that it is believed and practised commonly by Muslims.'

tenets of belief that have not been explained overtly (in the Qur'ân al-kerîm or hadîth-i-sherîfs), are called **Ahl as-sunnat**. It is not sinful to do wrong ijtihâd while finding out whether those acts are halâl or harâm which have not been stated through ijmâ' or commonly; it yields thawâb. In this way the four right Madhhabs parted from one another with respect to acts; these Madhhabs make up (the group called) the Ahl as-sunnat and hold the same tenets of belief.

It is written in the 36th letter of second volume of **Maktûbât** that it is a must to believe an ijmâ' which is common in the ijtihâds of the four Madhhabs; and those who deny such an ijmâ' become kâfirs.

Muslims who are in the way of the Salaf-i sâlihin 'rahmatullâhi ta'âlâ 'alaihim ajma'în' are called **Ahl as-sunnat**. Heretical people, who are not Sunnî, and who reject the learnings that are not clearly stated in the **Nass** but which contain the rules deduced by the Sunnî savants, and who claim their own understanding, which they obtain by misinterpreting the **Nass,** to be the way of the Salaf-i sâlihîn, are called **Silfiyya** or **Salafiyya.** The bid'at termed Silfiyya was first invented by the notorious heretic named Ibni Taymiyya and advocated by Wahhabis. These people maintain that they are in the way of the Sahâba. Deriving wrong and depraved meanings from the Qur'ân al-kerîm and hadîth-i sherîfs, they slander the true Sunnite Muslims. (Please see chap. 36.)

It is declared in a hadîth-i sherîf: **"Do not say kâfir about the people of Lâ ilâ-ha il-lal-lah! He who calls them kâfirs becomes a kâfir himself."** This hadîth-i sherîf means that when **a person of lâ ilâ-ha il-lal-lah,** that is, **a person of the qibla,** dissents from the right way of Ahl as-sunnat by misinterpreting the unclear **Nass** in those matters to be believed that have not been communicated through ijmâ' or commonly, or when he commits another grave sin, he does not become a kâfir. Yet, if a person has dissented from the Ahl as-sunnat and denies one of those religious tenets that are learned commonly through tawâtur (consensus), he is not called a **person of Lâ ilâ-ha il-lal-lah.** Such a person becomes a kâfir. This fact is written also in the three hundred and seventy-seventh page of Ibni 'Âbidîn. It is written at the end of its second part: "He who holds Hadrat 'Alî superior to the other three Khalîfas is called a **Shi'î.** He who curses the Sahâba is called a **Mulhid**." The Shi'î is a **person of qibla.** But the Râfidî has become a kâfir. Today, Mulhids are also called Kızılbash (in Turkey). Shi'îs call themselves **Ja'ferî** today.

As is seen, a **person of Lâ ilâ-ha il-lal-lah** or a **person of the qibla** means a person who believes all religious facts that are known through tawâtur (consensus) and is a person who is a Muslim. Such a person does not become a kâfir because of his aberrant belief.

It is written in the hundred and fifty-fourth page of **Hadîqa**: "It is not necessary to believe a hadîth-i sherîf communicated by one person, but if its meaning has been communicated through tawâtur (consensus), it is necessary to believe the ijmâ'."

It is written in the sixty-ninth page of the translation of the book **Milel-Nihal**: "Al-imâm al-a'zam Abû Hanîfa and al-imâm-ush-Shâfi'î said that a person of the qibla cannot be called a kâfir. This statement means that the person of qibla does not become a kâfir by committing sins. Savants of the seventy-two groups and their followers are Ahl-ul-qibla. Since they erred in the interpretation of the unclear documents in which ijtihâd is permissible, they cannot be called disbelievers. Yet, because ijtihâd is not permissible in those religious learnings that are indispensable and which have been communicated through tawâtur (consensus), he who disbelieves such learnings becomes a kâfir according to the consensus (of savants). For, he who disbelieves them has disbelieved Rasûlullah. **Îmân** means to believe those commonly known learnings which Rasûlullah brought from Allâhu ta'âlâ. It is kufr to disbelieve even one of these learnings. Every word, every action signifying disbelief, even if it is done in a jocular manner or unwillingly, is kufr. If it is done under duress or inadvertently, it is not kufr."

It is written in the preface of the first part of Ibni Âbidîn that **philosophy** is a Greek word. Formerly its meaning used to be to tell one's thoughts which one accepts as facts, to make them believable through falsely-adorned and exciting words. They are words which are right outwardly; but most of them are wrong. Personal thoughts that are not based upon experimentation or calculation are called philosophy. An example of them is to say that beings were not created from nothing, or that this is the way it has come and so will it go, or that it is retrogression to believe in things to be believed or in those that are halâl or harâm. It is written in **Ihyâ-ul-'ulûm**: "Ancient Greek philosophy is not a principal branch of knowledge. There were many mathematicians, —especially those who studied geometry and logic,— biologists and doctors, who had fell into philosophy. They spoke according to their own minds and points of

view on theology, that is, on Allâhu ta'âlâ, on His Attributes, on His commandments and prohibitions. However, it is mubâh (permitted) to learn arithmetics, geometry, biology, physics, chemistry and medicine. It is useful to specialize in them. They are necessary for strengthening îmân, for national progress, for ease and comfort, for jihâd, and for spreading Islam. They are all Islamic sciences. But it is philosophy to make these a means for one's corrupt thoughts and to use them in order to deceive youngsters." As is seen, it is useful, it is thawâb to learn scientific knowledge for serving humanity. It is philosophy, it is harâm to learn it for disturbing or troubling people, for annihilating human rights, for exploiting people, for spoiling their îmân and morals. In short, it is thawâb to use scientific knowledge for meliorative purposes. It is sinful to use it as a means of subversion. Sciences that are necessary to learn and those that are prohibited are written in detail in **al-Hadîqa.** It is appended to the Arabic book **Khulâsat-ut-tahqîq fî hukm-it-taqlîd wat-talfîq,** which was published in Istanbul.

It is written in the three hundred and seventy-seventh page of the fifth volume of **Fatâwâ-i Hindiyya** that it is fard for everybody to learn the tenets of belief, the tenets to be practised and those to be avoided, and the knowledge of the profession in which he earns his living. To learn more than this is not fard, yet it is good, it yields thawâb. He will not be sinful if he does not learn more. Also, it is thawâb to learn the branches of knowledge such as astronomy, which are auxiliary to the branches that are fard. It is harâm to learn what is not useful, or to learn for subversive purposes. A person who learns only (the knowledge of) hadîth without learning Fiqh goes bankrupt. It is not permissible to learn the knowledge of Kalâm, that is, the knowledge of îmân, in order to become famous or to obtain a post. It causes the spreading of bid'at and fitna. Sadrul-Islâm Abul-Yusr says: "I have seen some philosophical information in some books of Kalâm and Tawhîd. Such are the books of Ishâq Kindî Baghdâdî and those of Istiqrârî. These people are heretics who have deviated from the true way guided by Islam. It is not permissible to read such heretical books [before learning the teachings of Ahl as-sunnat.] Also, books written by votaries of the heretical sect of **Mu'tazila,** such as 'Abd-ul-Jabbâr Râdî, Abû 'Alî Jubbâî, Kâ'bî, Nezzâm Ibrâhîm bin Yesâr Basrî and his disciple 'Amr Jâhiz Mu'tazilî teem with the corrupt thoughts of ancient Greek philosophers. Reading such books will be harmful to young people. So are the books of the votaries of the sect called

Mujassima, such as Muhammad bin Hîsûm. They are the worst of the groups of bid'at. Also, formerly Abul-Hasan-i Esh'arî wrote many books to spread the belief of Mu'tazila. After Allâhu ta'âlâ guided him to the right way, he spread his books censuring his former ideas. Reading these books will not be harmful to those who can see his errors. Savants of the Shâfi'î Madhhab derived their knowledge of îmân from the books of Abu'l Hasan-i Esh'arî. Abû Muhammad 'Abdullah bin Sa'îd's works explaining these books are quite harmless. In short, youngsters should not be allowed to read books written by ancient philosophers. It will be permissible for them to read them after having learned the belief of Ahl as-sunnat." So is the case with the revolutionary writings of Hasan al-Bannâ, an Egyptian lâ-madhhabî, the founder of the group called Ikhwân-ul-muslimîn, who was killed in 1368 [1949 A.D.], the book **Fîzilâl-il-Qur'ân,** which is a misleading interpretation of the Qur'ân by Sayyid Qutb, and his other works, some books by Muhammad Siddîq Khân, a Wahhâbî in India, and books written by Mawdûdî and Hamîdullah, as well as those by Algerian Ibni Bâdis, who died in 1359 [1940 A.D.]; these books are all in this same corrupt category. Those who want to learn Islam should not read these heretical books.]

A person who feels uncertain about something taught by our religion must say, "I believe whatever Allâhu ta'âlâ and His Prophet mean by this." He must immediately begin searching for a religious savant to dispel his doubt. He must look for and find an exalted person who is dependable as to his knowledge and has loyalty to his faith, who is intelligent and 'ârif, who avoids the harâms, knows the subtleties in religious teachings, and is able to solve problems. When the answer he gets from him removes his doubt, he must believe in the way shown. It is fard to look for such an exalted person. He should not leave it to chance, but should begin looking for him as soon as possible. If he cannot find him, or if he cannot get rid of his doubt though he finds him, he should say, "I believe as Allâhu ta'âlâ and His Messenger would like me to believe" and should pray, entreat to Allâhu ta'âlâ for the elimination of his doubt. For this reason, it is fard-i kifâya for there to be an exalted person who can solve problems in every city. There has to be a religious savant who can confront philosophers' misrepresentations on scientific and philosophical grounds, who can tackle the objections raised by sham scientists with scientific methods, who can refute the wrong statements of

disbelievers with heavenly books by disproving the unsound parts of their books, who can extinguish the fire of mischief caused by heretical people such as Shiites, Râfidîs, Mu'tazilas and Wahhabis, who has learned world's history well, who has powerful mathematical knowledge, and who has penetrated the depths of Islamic knowledge. Islamic countries used to educate scholars at that level. If there is not one such religious savant, Islam will become a plaything in the hands of the enemies of religion. They will write religious books as they wish, which in turn will result in a younger generation brought up irreligiously. The establishment of Islam in a country, and the nation's surviving in the right way, depends first of all upon educating religious savants. If there are no religious savants, enemies of Islam will mask themselves as religious men, publish books and magazines, make orations, speeches, preaches, khutbas and lectures, and thus steal away the faith and îmân of the people. Without anyone getting wise to the atrophy, they will demolish Islam easily and rapidly. "**Sheref-ul insân bi-l-'ilm-i wa-l-adab, lâ bi-l-mâl-i wa-l haseb**," which means, "A man's honour and value is measured against his knowledge and adab; not against his property or fathers and grandfathers."

It is stated as follows in the chapter captioned 'Kerâhiyyat' of the book entitled **Bezzâziyya**: "If a person who constantly performs his prayers worries that his belief may be undermined and thinks that he has many sins and that his prayers will not rescue him, this comes to mean that he has a firm belief. Anybody who has doubts about the continuation of his belief becomes a kâfir. If he does not want to fall in such doubts, and dislikes it, this means that he is a Believer." [Ibni 'Âbidîn, in its section captioned 'Murtadd', says: "There are five groups of kâfirs: Dahriyya, Sanawiyya, Felâsifa, Wasaniyya and Ahl-i kitâb (People of the Book). The first four kâfirs are without any heavenly books. That is, they do not have any holy book to follow. Brahmins, who are widespread in India today, and votaries of Buddhism, which was founded by Buddha Gautama (d. 542 B.C.) and was based on a modified Brahminical cult, worship wasanî, that is, idols. In these religions, it has been observed that there is some highly valuable information adopted from the books and statements of some ancient Prophet who had lived there. Brahmanism and Buddhism, like Christianity, are corrupted and changed forms of correct religions taught by ancient Prophets ''alaihimussalâm'. Mazhâr-i

Jân-i Jânân ‘quddisa sirruh’ states in his fourteenth letter: “Allâhu ta’âlâ, when He created man, sent a book named Bîd and Vidâ to India through an angel named Birmîhâ [or Brahma]. The book consisted of four sections. Scholars of that time derived six Madhhabs out of that book, and divided people into four groups, called Jûqs. They all believed that Allâhu ta’âlâ is one, that He created man, in the Rising Day, in Heaven and Hell and in Tasawwuf. Years later, other Prophets were sent. We do not have information about those Prophets in our books. In process of time, people subverted their religion. In memory of their Prophets, souls of Awliyâ and angels, they made sculptures, icons. To benefit from them, they prostrated themselves (made sajda) before those idols. [Yet they are not **polytheists**. They are Ahl-i-kitâb, i.e. disbelievers with a heavenly book.] The idolaters in Saudî Arabia [and Christians] are unlike them. They believe in idols as creators. They make sajda before idols and call them their God. [This makes them polytheists.] On the other hand, Brahmins’ doing so is intended to show their respect and gratitude. Thus, corrupt Brahmins who lived before Muhammad ‘’alaihi-s-salâm’ cannot be called kafîrs. But, today everybody living in any place on earth has to believe in Muhammad ‘’alaihi-s-salâm’ and become a Muslim. Today, anybody who is not a Muslim is called a kâfir.” [**Sikhs**, in India, are disbelievers adherent to a sect founded by a Hindu named Baba Nanek (d. 400 [A.D. 1539]) by mixing Islam and Brahminism with each other. Sayyid Sherîf-i Jurjânî says in the third chapter of the final part of **Sharh-i mawâqif:** “A person who denies the fact that Muhammad ‘’alaihissalâm’ is the Prophet of Allah becomes a kâfir (disbeliever). Of such people, Jews, Christians, Brahmins and Buddhists believe in other Prophets ‘salawâtullâhi ta’âlâ wa teslîmâtuhu ’alaihim ajma’în’. They read the heavenly books that were revealed to those Prophets and which were interpolated in process of time. Hence these disbelievers are to be called **Ahl-i-kitâb**. People who do not believe other Prophets, either, are polytheists, even if they believe the existence of a creator. As for the Dahriyya (materialists); they do not believe in Allâhu ta’âlâ, either. They say that everything comes into existence through natural forces, and that there is no creator, and that things change themselves in process of dahr (time).” Magians are among the Sanawiyya (mentioned above). They believe in two gods, and polytheists and idolaters believe in many gods. All of them are disbelievers without a heavenly book. For, they do not believe in any of the Prophets, and they do not read any heavenly books.

Communists and Masons are irreligious, godless unbelievers and they are grouped with the Dahriyya. Brahmins, Buddhists, Jews and Christians, who are theoretically among the People of the Book (Ahl-i-kitâb), become polytheists **(mushriks)** with time. Today the earth carries only one unchanged, true religion: Islam, which was brought by Muhammad ''alaihissalâm'. Allâhu ta'âlâ has promised that this religion shall remain pristine and true until the end of the world.

Respecting, honouring or cherishing a human picture or statue means putting it at a high place, standing towards it, bowing before it, prostrating oneself before it, lauding it, or supplicating it. And this, in its turn, may be done for two reasons:

1 - You may be respecting a picture because you believe that it belongs to your father or teacher or commander or a Prophet or a Walî or someone who has served your religion or nation. In this case you do not deify the owner of the picture; in other words, you do not believe that he possesses one of the attributes belonging to Allâhu ta'âlâ. You know him as a creature. Imitating others, you respect the picture to show your love for the owner of the picture or to please him. A person who shows this kind of respect does not become a disbeliever. Only, he has committed a harâm. However, he who denies the fact that it is harâm becomes a disbeliever. On the other hand, paying respect to a disbeliever's picture is kufr (disbelief).

2 - It is kufr to respect an icon or a cross or a star or the sun or a cow by deifying it or the person it represents, that is, believing that it is capable of creating whatever it likes and doing whatever it chooses, and curing, for instance, any kind of disease. It is polytheism, and a person who holds this belief becomes a polytheist. His respecting becomes worshipping. And the picture or the icon or whatsoever he respects becomes a pagan deity. Christians become polytheists because they say that Jesus is the son of God and angels are His daughters and worship icons and statues of boys and girls. Adherents of Barnabas's sect and Arians, who do not hold this heretical belief, are not polytheists. They are among the Ahl-i-kitâb. However, since they deny Muhammad ''alaihis-salâm' they are disbelievers.]

QADÂ AND QADAR

The fifth of the six fundamentals of îmân is to believe in qadâ and qadar. Qadâ and qadar is the knowledge about which the intelligent are confused the most. These confusions arise from not comprehending qadâ and qadar well. If what qadar means is comprehended well, no intelligent person will doubt it any more, and will have a firm îmân.

The Creator of all classes of beings knows all the things which He has created and will create, from eternity in the past to eternity in the future, all from motes to the 'Arsh, material and immaterial ones alike. He knows them altogether and at the same time. He knew all of them before creating them. Everything has two kinds of existence. One of them is its existence in knowledge; and the other is its material existence in the outside. Al-imâm al-Ghazâlî explains this with the following example: A civil engineer first plans in his mind the shape and all the particulars of the building he is going to construct. Then he draws this plan on paper, and gives the project to the foremen. They construct the building according to the plan. The plan on paper is the building's existence in knowledge, and has the shape and form as envisaged before. This is called (existence in knowledge, or in mind, or in imagination). And the building which is made of lumber, stones, mortar and bricks is its existence in the outside. The shape which the architect forms in his mind, that is, his knowledge about its shape, is his qadar of the building.

Because the knowledge of qadâ and qadar is intricate, reading about it may evoke some wrong ideas, delusions and fancies. For this reason, our superiors explained qadâ and qadar in several ways. Thus, people who read or listen will utilize one of the definitions according to the course and manner of the words, and will be secure against doubt.

Qadar is Allâhu ta'âlâ's knowing in the eternal past the things that will be created afterwards.

Allâhu ta'âlâ creates everything with His power and knowledge. This knowledge is qadar.

Qadar is the relationship between Allâhu ta'âlâ's Attribute 'Knowledge' and creatures before anything was created. The

thirteenth letter by Mazhar-i Jân-i Jânân explains the knowledge of qadâ and qadar very well. See the final paragraph of the thirty-fifth (35) chapter in the third fascicle of **Endless Bliss!**

The **Ahl as-sunnat wa-l-jamâ'at** believed in qadar, and said that it is a principle of îmân. In other words, they said that he who denies qadar is not a Believer.

Qadar is always from Allâhu ta'âlâ, whether it is good or bad, sweet or dismal. For, qadar means to create what one knows.

[The words qadar and qadâ are used interchangeably. Qadâ is used instead of qadar.]

Great savant Al-imâm-ul-Baghawî says: "The knowledge of qadâ and qadar is one of the secrets which Allâhu ta'âlâ has hidden from His slaves. He has not disclosed this knowledge to the closest angels, nor even to Prophets ''alaihimussalâm' who were owners of dispensations! This knowledge is a great ocean. No one is permitted to dive into this ocean, or to talk about qadar. We must know thus far: Allâhu ta'âlâ creates human beings. Some of them are shaqî, and will stay in Hell. Others are sa'îd, and will enter Paradise. When a person asked hadrat Alî 'radiy-Allâhu 'anh' about qadar, he said, "It is a dark way. Do not walk on this way!" When he was asked again, he said, "It is a deep sea." He was asked again. This time he said: "Qadar is Allâhu ta'âlâ's secret. He has hidden this knowledge from you."

Without knowledge, Islam will certainly perish away.
Then, ridding the shame of ignorance is the only way,

Which, sure, should be done, and nation-wide, too.
Will you still not learn from the latest woe?

If you thought over the cost of that catastrophic lesson,
Your brain would melt, and your eyes would shed it in lamentation.

Would that you knew what the recent events meant!
Should people still not learn, they all will repent!

For, a new commotion will be relentless;
For, this time sleep will mean death, you'll be helpless.

Conducts should be improved, and science studied hard.
Adherence to faith under atomic guard.

Power is a 'must', in religious lore and in warfare;
These two, alone, are required for people's welfare.

5 — BOOKS OF TAFSÎR – HADÎTH-I SHERÎFS

An answer to a letter, this letter by Sayyid ’Abdulhakîm Arwasî, a true religious savant with perfect knowledge, explains Tafsîr and Hadîths, and praises religious savants.

Sir! At the beginning of your valuable letter you refer to religious savants. Knowledge which Muslims have to learn is called **’Ulûm-i Islâmiyya.** This knowledge, which Islam commands, was divided into two sections by Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’; he said: **“Al-’ilm-ul-îmân, ’ilm-ul-abdân wa ’ilm-ul-adyân.”** He said that the former is **’Ulûm-i aqliyya,** which is scientific knowledge, and the latter is **’Ulûm-i naqliyya,** which is religious knowledge.

[In order to mislead youngsters, enemies of Islam say: “Religions are man-made. First totemism, then polytheism, and lastly monotheism were made up; thus, religions deterred science and civilization.” Spreading atrocious slanders they denigrate Islam. They sever scientific knowledge and intellectual knowledge from Islam’s nature. They misrepresent Islam in such a way as to make it appear as if it were different from and contrary to intellectual knowledge. They strive to spread the conviction that mind’s learning scientific knowledge depends on its giving up Islam. Vigilant people who have read books teaching the elements of religion and realized how much importance Islam places on intellectual knowledge and science, will certainly not believe such lies.]

Religious knowledge is knowledge that brings peace and happiness in this world and the next. It is divided into two parts: **’Ulûm-i ’âliyya,** i.e. advanced religious knowledge and **’Ulûm-i ibtidâiyya,** i.e. elementary knowledge. Branches of advanced religious knowledge are eight:

1— The knowledge of **Tafsîr** (explanation, expounding).

2— The knowledge of **Usûl-i kalâm.** This is the branch of knowledge that explains how the knowledge of Kalâm is derived from âyats and hadîths. This branch of knowledge is explained clearly in **al-Hadîqa.**

3— The knowledge of **Kalâm.** This is the branch of knowledge

that explains the Kalimat ash-shahâdat and the six tenets of îmân related to it.

4— The knowledge of **Usûl-i hadîth.** This is the branch of knowledge that explains the different kinds of hadîths.

5— **'Ilm-i hadîth** relates and explains Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' behaviors, utterances and manners.

6— The knowledge of **Usûl-i fiqh.** It explains how learnings of Fiqh are derived from âyats and hadîths. A book of usûl entitled **Manâr** is well-known.

7— The knowledge of **Fiqh** explains the af'âl-i mukallafîn. That is, it explains the commands, the prohibitions and the permissible things that must be done or avoided physically. The knowledge of Fiqh is divided into four divisions: 'Ibâdâd, Munâkahât, Mu'âmalât, and 'Uqûbât.[1]

8— **'Ilm-i tasawwuf** explains the things to be done or avoided with the heart, and the ways to purify the heart and soul. This is also called **'Ilm-i akhlâq** or **'Ilm-i ikhlâs.**

Of these eight branches of knowledge, it is **fard-i 'ayn** for every Muslim to learn the subjects of Kalâm, Fiqh and Akhlâq as much as necessary and to teach them to his household. Those who do not learn them and those who do not teach them to their household are gravely sinful. They will go to Hell to be tormented. And he who does not even think it is necessary to learn them and who slights them becomes a kâfir; his îmân goes away. It is **fard-i kifâya** to learn more than personally needed amounts of these three branches of knowledge or the other five branches, i.e. the advanced religious knowledge, or the 'ulûm-i 'aqliyya. It is written in **Bezzâziyya**: "After memorizing some parts of the Qur'ân al-kerîm, it is necessary to learn Fiqh. For, it is fard-i kifâya to memorize the entire Qur'ân al-kerîm. But it is fard-i 'ayn to learn the indispensable subjects of Fiqh. Muhammad bin Hasan Sheybânî 'rahmatullâhi ta'âlâ 'alaih' says:

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[1] These four sub-branches deal with, 1) acts of worship; 2) social dealings, such as marriages, etc.; 3) People's dealing with one another; 4) penal codes, respectively. Fard (or farz) means an act or a belief or conduct which Allâhu ta'âlâ commands Muslims. Fard-i-'ayn is a command which every individual Muslim has to observe or perform. Fard-i-kifâya is a command which has to be observed or performed by at least one of the people making up a certain society or congregation or group of Muslims.

Every Muslim has to learn the two hundred thousand branches of knowledge of Fiqh teaching harâms and halâls. After the fard, the most valuable worship is to learn knowledge and Fiqh.

[Expatiating on the harmful branches of knowledge which Islam prohibits, the book **al-Hadîqa** states: It is fard-i 'ayn to study the knowledge of Kalâm enough to learn the belief taught by the savants of Ahl as-sunnat wal-jamâ'at, to prove it by religious and scientific knowledge, and to explain it to heretical or irreligious people. To learn more is necessary only for savants, but not permissible for others. It is fard-i kifâya to learn more for the purpose of serving Islam, yet it is permissible only for an intelligient man of religion who works only to please Allâhu ta'âlâ. If others learn more they may swerve into wrong paths. [They may become zindiqs, that is, insidious enemies of religion.] Al-imâm ash-Shâfi'î said: "When compared with dealing with 'Ilm-i kalâm and swerving, committing grave sins is venial." After being advised about the 'Ilm-i kalâm of the time of al-imâm ash-Shâfi'î, we should consider the danger and the degree of prohibition involved in reading those religious books that are now being written by the short-sighted, visionary people who are quite unlearned in Islam. Al-imâm ash-Shâfi'î, again, said: "If it were known how harmful it is to deal with the knowledge of Kalâm before learning the Ahl as-sunnat belief well, you would avoid dealing with the knowledge of Kalâm more than you would avoid a lion." Now there has been an increase in the number of those who write their own thoughts and opinions in the name of books on 'Ilm-i kalâm. Their books teem with polytheism and heresy. Al-imâm Abû Yûsuf said: "It is not permissible for those who deal with 'Ilm-i kalâm to be imâms."[1] It is stated in the fatwâ of Bezzâziyya: "Most of people who deal with 'ilm-i kalâm become zindiqs." As for dealing with the knowledge of Fiqh, that is, learning the fards and the harâms; it is fard-i 'ayn for every Muslim. And to learn it more than needed is fard-i kifâya; it brings much thawâb; there is no harm in it. Here we end our translation from **Hadîqa.** Writing religious books based on insufficient background of knowledge and heretical sentiments has had a great vogue among today's people. Giving these books

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[1] In other words, they cannot conduct namâz in jamâ'at, which is explained in detail in the twentieth chapter of the fourth fascicle of **Endless Bliss**.

of theirs such titles as (The Qur'ân's Translation) and (Facts Of The Qur'ân), they offer them to younger generations. Telling them that they should read these books only, they hinder them from learning the religious knowledge communicated by the savants of Ahl as-sunnat. They drift Muslims into heresy and perdition. To be true Muslims, we must read books of **'Ilm-i hâl** written by pious Muslims.]

Learning these eight branches of advanced religious knowledge requires learning twelve elementary branches of knowledge, which are termed **auxiliary teachings** and which are Sarf, Ishtiqâq, Nahw, Kitâbat, Ishtiqâq-i kebîr, Lughat, Matn-i lughat, Bayân, Ma'ânî, Badî, Balâghat, and Inshâ. These are written in the three hundred and twenty-eighth (328) page of the book entitled **Hadîqa**, and in the three hundred and twenty-ninth (329) page of the book entitled **Berîqa**. Accordingly, branches of Islamic knowledge are twenty.

To be a religious savant it is necessary to learn the eight branches of advanced religious knowledge together with all their subtle particulars, and to be as well learned as necessary in scientific knowledge. There are two groups of Islamic savants: The first group are the religious imâms, who are the Mufassirîn-i 'izâm, the Muhaddithîn-i kirâm, the Mutakallimîn, the Mutasawwifîn, and the Fuqahâ-i fihâm 'rahmatullâhi ta'âlâ 'alaihim ajma'în'. Everything they state is an explanation of Qur'ân al-kerîm and hadîth-i sherîfs. Everything they say is unchangeable and absolutely true.

Mufassir does not mean a person who writes books of Tafsîr. Mufassir is a person who understands what Allâhu ta'âlâ means by His Word. Tafsîr is only the information that comes from Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' blessed speech to the Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'în', thence to the Tâbi'ûn, thence to the Taba-i tâbi'ûn, and thence, through the communication of such reliable and valuable people, to writers of books of tafsîr; to be more exact, to savants of Fiqh and Kalâm. Any information other than this cannot be called tafsîr; it is called ta'wîl. Correctness of ta'wîls is assessed by measuring them with tafsîrs. If a ta'wîl contradicts a tafsîr, it is discarded. If it agrees, it can be accepted. Islamic scholars have said so. Those who wrote books of tafsîr accepted the sections that were tafsîrs as tafsîrs and the sections that were ta'wîls as tafsîrs again because they agreed with a tafsîr.

Some books of tafsîr that are other than these convey the ta'wîls of Qur'ân al-kerîm. That is, they are not tafsîrs. They do not state what Allâhu ta'âlâ means. The tafsîr by Shaikh-i Akbar and the tafsîr of Najmaddîn 'rahmatullâhi ta'âlâ 'alaihimâ' are books of ta'wîl. They cannot be documents for the knowledge of Kalâm or for the knowledge of Fiqh, which are the basic branches of religious knowledge.

The second group of Islamic savants are those who are other than the abovementioned savants of Tafsîr, Hadîth, Kalâm, Tasawwuf and Fiqh. They are not admitted as mujtahids in Islam. Their words cannot be dependable as documents or sources, for or against.

Those who explain the essentials, the fundamentals of the Islamic religion are the savants of the first group. They acquired all their knowledge from the Qur'ân and hadîths. They learned the meanings of the Qur'ân and hadîths from the Sahâba. They did not express anything from their own minds. Being followers of the Sahâba, they have been called the **Ahl as-sunnat wa-l-jamâ'at**.

The owners of Madhhabs in Fiqh are the four imâms. In their Madhhabs there are people who have reached the high grade of mujtahid-i fi-l Madhhab. They are al-imâm Muhammad and al-imâm Abû Yûsuf, in Hanafî; al-imâm an-Nawawî and al-imâm ar-Râfi'î and al-imâm al Ghazâlî, in Shâfi'î; and others. Ijtihâds that (appear to) belong to others are in actual fact these scholars' ijtihâds. In other words, they will be accepted if they agree with their ijtihâds. If otherwise, they will be adapted to their ijtihâds if possible. If they cannot be adapted, religious matters cannot be based upon them. Those who are to do this, that is, those who are to see if they can be adapted, are only those who have higher knowledge and a deeper understanding than the owners of those new ijtihâds; they are Islamic savants educated by those great imâms, that is, they are scholars who love and watch over their faith, and each of them is known to be exalted all over the world. Shamsaddîn Sahâwî,[1] whose name is mentioned in your letter, is, of course, outside this circle. And the book entitled **al-Maqâsid-ul-Hasana** is not considered to be among the authentic religious books. Its gauge is the valuable Islamic books. If it agrees with

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[1] Shams-ud-dîn Sahâwî 'rahmatullâhi 'alaih', (830 [1427], Sahâ, Egypt - 902 [1496], Medîna.)

them it will be admitted. If it does not, the utmost will be done to adapt it to them. If it cannot be adapted, the book will be given up, and the responsibility will be left to its author. The Tafsîrs that have established the basis of Islam cannot be refused or criticized with such books. Therefore, his saying that there are very few hadîths about Malâhima [great war, combat] and Murtaqiba and Muntazira [both mean to watch, to wait. These three scientific branches teach the methods of pre-estimating the results of a war] appeals for deliberation. It is not important if the hadîths are many or few. When it is discovered that there is a hadîth, one hadîth will do as well. For, any information coming from the Mukhbîr-i sâdiq (the Prophet) is to be believed. A standard of comparison is needed to determine whether a certain number is too low or high enough. What will be the standard of comparison to decide whether they are too few, or numerous enough? Valuable books of hadîth contain more hadîths about these matters than about other matters.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' intimated to Huzayfat-ibnu Yemân many facts that must remain secret. This exalted person and Abû Hurayra 'radiy-Allâhu 'anhumâ' stated: "Sarwar-i 'âlam 'sall-Allâhu 'alaihi wa sallam' intimated to us all the things that have happened and will happen from the creation of all beings till the day on which all will be annihilated. We have narrated those which we were permitted to disclose. We did not disclose those which were to be concealed. We kept them secret." Maybe not all of those which they disclosed have reached us. Hadîths that have not reached us cannot be said to be nonexistent. Furthermore, books of Malâhima are not among the books forming the basis of the religion. They teach the acts to be avoided. These books contain exaggerations, which wages the act of heeding a warning. Islam's soundness does not depend upon the correctness of books of Malâhima; then why should Islam be blamed for the incorrectness of these books? These books are like history books. Certainly, history books will be like that.

You write that Sahâwî says: "Imâm-i Ahmad has said that the three books do not have a foundation"! That Ahmad must not be Imâm-i Ahmad Ibni Hanbal. Such a great imâm would not say, "The three books do not have a foundation," with one stroke of the pen. Those great savants would separate the doubtful parts. They would not say that a book is altogether wrong. However, because the books Malâhim and Maghâzî [war history] are not

Islam's valuable books, the statement, "It does not accept any true hadîths," about Malâhim, is of no value. We would like to add that not to admit something does not show that it is nonexistent. Things that are nonexistent cannot be proved. For, no evidence can be found to prove nonexistence.

According to Sahâwî, "Imâm-i Ahmad has said that **Tafsîr-i Kelbî** is thoroughly incorrect." As we have stated above, **Tafsîr-i Kelbî** is not a basic book of Islam. Nor is **Tafsîr-i Muqâtil**.

You write that Shawkânî has said: "The tafsîrs of the Sôfiyya, such as **Tafsîr-i Haqâiq [Sulamî]**, are not tafsîrs." The abovegiven information about tafsîrs includes this tafsîr, too. We will point out also that the superiors of Sôfiyya-i 'aliyya did not write anything in the name of Tafsîr. They wrote what they called ta'wîls. It has been said that the inspirations that came to their pure brains might be the information willed by Allâhu ta'âlâ. Their statements depend upon conscience. It is left to owners of conscience to believe them. They cannot be proofs for others. That is, they do not prove the facts to be believed, nor can they indicate deeds or worships. Those who know them understand their states, and only those who have reached their high grades know them. Such people as Shawkânî are very far below these grades. Shawkânî's statement cannot be a proof against them. You say, "They have many bâtinî tafsîrs." If the word 'bâtin' is used to mean the group of Bâtiniyya, it is an already known fact that that group deviated from the right way. But if it means the savants of bâtin, the statement must be thrown back into the teeth of the person who has made it.

[The book **Milel-Nihal,** by Shihristânî, was published in Arabic in Egypt, in India, and in London, and was translated into Latin, into English, and into other languages. It was translated into Turkish by Nûh bin Mustafâ. It is written on its forty-third page: "The Shi'î sect consists of twenty groups. The eighteenth group is the group of Ismâ'îlî. This group is also called Bâtiniyya. For, they say, "'The Qur'ân has a bâtinî [secret, interior] meaning as well as a zâhirî [overt] meaning. Its bâtinî meaning is necessary, and its zâhirî meaning is unnecessary." This is kufr, ilhâd, that is, deviation from the right way. For, they do not believe a word of the Islamic scholars." They are not called Shi'î. The most widespread group of Shi'îs in Iran and India today is the **Imâmiyya group,** who call themselves **Ja'ferî.** Today, when the word Shi'î is mentioned it means the Imâmiyya group.]

At one place in your letter you write that Shawkânî[1] has said: “The tafsîr of Ibni ’Abbâs is not a tafsîr at all.” There is not a book in the name of the tafsîr of Ibni ’Abbâs. ’Abdullah Ibni ’Abbâs did not write books. Having attended Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ valuable sohbats, having seen Hadrat Jabrâîl, and having been known as one of the most deeply learned of the Sahâba ‘alaihimurridwân’, he expounded upon some âyats as well as on some hadîths. Making use of his exalted explanations, our savants of Tafsîr enriched their tafsîrs. Islamic savants admit with consensus that these tafsîrs are at a very high level. Shawkânî’s statement needs to be corrected. And correcting it requires knowing the subtle rules of the knowledge of **usûl-i hadîth**, which is very high. However, it is not known whether or not Shawkânî reached those grades. For, if he had reached those grades he would not have said anything incompatible with the methods of great savants.

Concerning the tafsîr of Sa’labî, that is, the tafsîr entitled **Kashf-u bayân**, we should keep the abovementioned explanation in view. So is the case with the **Tafsîr-i Wâhidî**.

Zemahsharî[2] belonged to the Mu’tazila group. For this reason, to understand the divine meanings in the tafsîr of **Kashshâf**, the abovementioned explanation, again, should be kept in consideration. However, because Zemahsharî occupied the highest grade of the savants of the knowledge of balâghat, which is an essential factor to prove that the Qur’ân al-kerîm is mu’jiz, the Sunnî savants of Tafsîr quoted from his tafsîr in describing the balâghat of the Qur’ân al-kerîm.

As for Qâdî Beydâwî[3] ‘bayyad-Allâhu wajhah’ [may Allâhu ta’âlâ make his face luminous]; he is exalted enough to deserve his name and the prayer (attached to his name). He is loved and honoured above all by mufassirs. He reached the highest grade in the knowledge of Tafsîr. He was an authority in every branch. He was a leader in every Madhhab. He was a guide in every thought.

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[1] Qâdî Muhammad bin Alî Shawkânî (1173 [1759], Shawkân, San’a - 1250 [1834], San’a, central Yemen).

[2] Allâma Abul-Qâsim Mahmûd Jârullah bin ’Umar, (467 [1074], Zemahshar, Hâradhm - 538 [1144] Jurjâniyya.) He is said to have made tawba (for his former heresy) as he was dying.

[3] Qâdî ’Abdullah bin ’Umar ‘rahmatullâhi ’alaih’, (d.685 [1286], Beydâ, Shîrâz, Iran – Tabrîz.)

He was skilled in every science, he was an authority in every usûl, and was known as authentic, firm and was praised by the early savants as well as by later ones. It is so daring to say that there are mawdû' hadîths in such a profound savant's tafsîr; it is identical with tearing a deep gap in the religion. It would be fit if the tongue that uttered such words, the heart that believed them, and the ears that listened to them caught fire. Was that greatly learned sage unable to distinguish mawdû' hadîths from sahîh ones? What should we call people who would say, "Yes, he was"? Or, did he lack religious faith or fear of Allah to such an extent as to make up hadîths or disignore the heavy punishments which our Prophet had reported about those who would do so? It would be very base, very heinous to say he did. Because the meanings in these hadîths are too vast for the narrow comprehension and the thick head of the person who says so, he will look for a way out; then, finding no other way, he calls them mawdû'. For this reason, it will be pertinent here to explain mawdû' hadîths.

The word (mawdû') has one lexical meaning and one istilâh (technical) meaning, [that is, a different meaning peculiar to the concerned branch of knowledge.] In other words, it has a meaning given by the knowledge of **Usûl-i hadîth.** In the dictionary, mawdû' means that which has been put somewhere afterwards, that is, made-up. That is, it was not uttered by the blessed mouth of the Sarwar-i 'âlam 'sall-Allâhu 'alaihi wa sallam' but was introduced in the name of a hadîth by a zindiq, by a munâfiq, or by a liar, for slanderous purposes. There are two ways to determine it. The first way is with a statement from Fakhr-i Rusul 'sall-Allâhu 'alaihi wa sallam', who is the owner of the hadîth: "This is not my hadîth." In other words, his saying that he did not utter it. The second way is with the absence of this mawdû' hadîth among the hadîths that were recorded by those who were with our master Rasûlullah 'sall-Allâhu 'alaihi wa sallam' from the first day of his prophethood until he honoured the Hereafter with his presence. This second way requires some conditions to be fulfilled. For instance, the people involved (in the recording of the so-called hadîths) must have paid strict attention to each and every statement made by the Prophet 'sall-Allâhu 'alaihi wa salam' and they must have observed closely all his blessed manners and habits. Accordingly, this second way also is impracticable. Then, how could a hadîth ever be called mawdû' in this sense? No one would pay heed to an assertion of this sort.

From the beginning of Sarwar-i 'âlam's 'sall-Allâhu 'alaihi wa sallam' prophethood until his death, every word uttered by his blessed mouth, every silent moment and every action, became a hadîth. In describing the knowledge of Hadîth they said, "It is the science that deals with his utterances and manners."

The science of **Usûl-i hadîth** contains another science through whose methods and ways, kinds and classes of hadîths are distinguished. Different and detailed explanations, definitons and specifications of numerous kinds of hadîths, such as Mutawâtir, Mashhûr, Sahîh, Hasan, Marfû', Musnad, Mursal, Da'îf and Mawdû', fill volumes of books. Each hadîth has conditions and references. This vast information is peculiar only to those great savants who have reached the grade of ijtihâd in the science of Usûl-i hadîth.

The knowledge of Hadîth is completely different. When a savant who is a mujtahid in the science of Usûl-i hadîth proves that a certain hadîth is mawdû', all the other savants of this science will not necessarily have to say that it is mawdû'. For, a mujtahid who says mawdû' about a hadîth which does not fulfill the conditions which he considers indispensable for a hadîth to be sahîh means to say, "It is mawdû' according to the rules of the usûl of my Madhhab." He does not mean that it is not an utterance of Rasûlullah's. In other words, he means to say, "This statement is said to be a hadîth-i sherîf, but I have not come to the same conclusion." Its not being a hadîth according to this savant does not prove that it is not a hadîth in actual fact. As a matter of fact, when another mujtahid in the science of Usûl-i hadîth finds in this utterance the conditions which he requires of a hadîth to be sahîh, he may say that it is a hadîth and not mawdû'. Then, Shawkânî's statement, "The hadîths in some of the tafsîrs are mawdû'," does not make them mawdû'. If we were to suppose that Shawkânî were a mujtahid in the science of Usûl-i hadîth, then we would know that it has not been understood clearly that it is a hadîth according to the rules of the (science of Usûl-i hadîth) of his Madhhab; but how dare he say that it is a mawdû' hadîth? The ugliness of casting such aspersions on religious superiors is quite conspicuous. As the existence of differences between the well-known four Madhhabs does not mean that there are incorrect teachings in them, likewise, you could apply the same reasoning to hadîths! Since such things are a matter of ijtihâd, it does not have to be mawdû' in actual fact

only because a mujtahid says that it is mawdû'.

Tafsîr-i Abussu'ûd was derived from the tafsîrs of Baydâwî and Zemahsharî and from **Tafsîr-i kebîr.** Your highness did not mention Tafsîr-i kebîr. [Tafsîr-i kebîr is also called **Mafâtih-ul-Ghayb.** It consists of thirteen volumes. It was written by Fakhruddîn-i Râdî.[1]]

The statement, "The tafsîrs reported from the Salaf-i sâlihîn are not dependable," is not true at all. The proof, the evidence which he puts forward in order to explain that some hadîths are mawdû' exposes his own *faux pas* according to the science of **Munâzara** (debate). Especially, his saying mawdû' about those hadîths that relate the virtue and the value of sûras is answerable in no way except by saying, "Lâ hawla..."

Yes, zindiqs fabricated some statements in the name of hadîth. The savants of Ahl as-sunnat identified and discarded them. Now our religious books do not contain any of them.

Tafsîr-i Khâzin, —which is entitled **Lubâb-ut-ta'wîl fî ma'ân-it-tanzîl** and was written by Alâ'uddîn-i Baghdâdî—,[2] and the tafsîr of **Rûh-ul-bayân** are more of preaching books. The hadîths they contain may be da'îf hadîths at the most. Da'îf hadîths can be valuable in terms of informing us about the virtues and thawâbs in worships. Basic religious information is not derived from such tafsîrs. Such books are not sources for the essentials of Islam. Books of preaches and khutbas and books of people who are in the low grades of Tasawwuf are like speeches and conferences. You do not look up evidence or proofs in such books. Therefore they may contain any kind of hadîth besides mawdû' hadîths. But in books of Kalâm, which are the basis of the religion, only sound hadîths can be proofs and documents. And in books of Fiqh and worship, hadîths other than âhâd, da'îf and mawdû' hadîths are proofs and witnesses. Acts of worship that are reported by da'îf hadîths to have much thawâb in them can be done. It is written in **Ibni 'Âbidîn** 'rahmatullâhi ta'âlâ 'alaih', in the section dealing with prayers of ablution, that it is harâm, perhaps kufr, to substantiate acts of worship with mawdû' hadîths.

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[1] Muhammad bin 'Umar 'rahmatullâhi 'alaih', 544 [1149], Rey - 606 [1209], Herat).

[2] Alâ'uddîn-i Baghdâdî 'rahmatullâhi ta'âlâ 'alaih', (678, Baghdâd - 741 [1340], Aleppo, Syria).

Jalâladdîn-i Suyûti, author of the books **Jâmî'-us-saghîr** and **Jâmî'ul-kebîr** [which are great hadîth books], reached the grade of Imâm in the science of Hadîth. There are no mawdû' hadîths in his books, nor are there any in al-Imâm-i Muhammad Ghazâlî's books.

A person who says that a hadîth is mawdû, first of all has to be a mujtahid in the science of Usûl-i hadîth. If such a mujtahid proves that a hadîth is mawdû' according to the rules of the science of Usûl-i hadîth, it is mawdû' only in his Madhhab. It does not have to be mawdû' in the Madhhabs of other savants who are mujtahids in the science of Usûl-i-hadîth. Those savants recorded such hadîths as sahîh in their books. And Muslims know them as hadîths.

Muhammad Damîrî is the author of the book **Hayât-ul-haywân.** Books such as **Qisâs-i Anbiyâ** [by Imâm-i 'Alî bin Hamza Kisâî], **Mustatraf** [written by Muhammad bin Ahmad 'Abshîhî and entitled **Mustatraf fî kulli fanni Muztazraf],** **Enîsuljelîs** [written by 'Alî bin Hasan Hullî]**, Khazînat-ul-asrâr** [written by Muhammad Haqqî]**, Tuhfat-ul-ikhwân** [which deals with how to read the Qur'ân al-kerîm and was written by Khalîl bin 'Uthmân], and **Makârim-i akhlâq** [written by Ibni Abiddunyâ] are not books that form the basis of the religion. However, since the authors of these books are great, hadîths that are mawdû' in their Madhhabs must not exist in them. Even if they were mawdû' in the Madhhabs of those who would say they were mawdû', we would not have to downgrade something minutely observed by savants, by saying that it is mawdû'. Nor could Islam be denigrated with the extraneous sophisms of such outsiders. To say that a hadîth is mawdû', a person would have to be able to take the hadîth and prove with evidence and documents that it is mawdû'.

[People who belong to the seventy-two groups who will go to Hell, munâfiqs, zindiqs, Wahhâbîs, and Jews disguised as Muslims said mawdû' about many hadîths in order to break the Ahl as-sunnat into groups and camouflage their own vices. And some people who are known to be Sunnîs were deceived by the books of these enemies, and looked on many sahîh hadîths as mawdû'. One of those who, being unable to see the greatness of the Ahl as-sunnat savants or comprehend their books, were deceived by the enemies, is Aliyy-ul-qârî. Although he wrote many books and revised valuable ones, he calls sahîh hadîths

mawdû' in his book **Ahâdith-ul-mawdû'ât**. People who believe the enemies of religion and say mawdû' about the sahîh hadîths in the most valuable books are thereby helping the enemies of religion to demolish Islam.]

I will never believe that a book entitled **Tahzîr-ul-muslimîn** is true; I understand that it is one of the behind-the-scenes lies fibbed in order to demolish the religion.

The books listed at the end of the first page of your letter are not the basic books of Islam. [One of these books is **Durrat-un-nâsikhîn,** written by 'Uthmân Hopawî.] Another one is the hadîth book entitled **Attarghîb-wattarhîb,** by Ismâ'îl Isfahânî. 'Abd-ul'azîm wrote another hadîth book with the same title; hadrat Imâm-i Rabbânî praises this book. Another one is the book entitled **Ajâ'ib-ul-Qur'ân,** written by Mahmûd-i Kermânî. The Islamic religion does not defend these books, for neither they themselves nor their authors have been deemed great by religious savants. Nevertheless, neither all nor a few of the hadîths they contain can be said to be mawdû'. Each hadîth has to be proven to be mawdû' separately. Even if there were mawdû' hadîths it would not make any difference. The fundamentals of the religion have not been based upon these books. Faults and defects belong to the authors of the books. And since their authors are not religious authorities or superior persons, criticisms leveled against them would not defame the religion.

If people who say mawdû' about the hadîths reported by men of Tasawwuf intend to contradict the reports of the superiors of Tasawwuf, their words have no value and are not worth answering. Every religious fact reported by those great people is true, dependable, and documented. But if their statements are intended against false dervish convents and false men of Tasawwuf, they may say as much as they wish; we will not defend the latter.

Hadrat Muhammed Emîn-i Tokâdî quotes the hadîth: **"One jadhba of the jadhbas of Rahmân is like the thawâbs of all people and genies"** in his booklet **Sulûk.** The booklet occupies number 169 of section Dâr-ül-mesnevî in the library of Süleymâniyye, Istanbul. It is written in the 386th page of **Ma'rifatnâma** as well that it is a hadîth. The hadîth: **"He who knows his nafs will know his Rabb** (Allah)" is written in the eleventh page of **Kunûz-ud-daqâiq,** which also informs us that it exists in **Daylamî.** (The

book) **Latâif-ul-minan** says that Shaikh Abul 'Abbâs Mursî stated that this is a hadîth-i-sherîf, and quotes his lengthy explanation (of the hadîth). The first page of **Kashf-un-nûr** and also **Salât-i Mas'ûdî** clearly write that this is a hadîth-i sherîf and explain its meaning as follows: "He who is aware of his incapability will recognize his Rabb's greatness." Ibni Taymiyya's and Zerkeshî's and Ibni Samânî's saying that it is only a statement made by Yahyâ bin Mu'âdh-i Râdî is not based upon any foundation. Persian commentary of **Fiqh-i Ghîdânî** states that it is written in the thirteenth chapter of **Salât-i Mas'ûdî** that it is a hadîth.

"Love of the world is the origin of all sins" is a hadîth. [Imâm-i Manâwî and Bayhakî report that it is a hadîth.] Those who do not know what "world" means will not admit this fact.[1]

It is written at the end of **Sharh-i mawâqif** that the hadîth, **"My Ummat will part into seventy-three groups. Only one of them will enter Paradise, and the rest will go to Hell,"** is sahîh. It is stated in the translation of the book **Milel-Nihal** that the four imâms who wrote the books of hadîth named the **Sunan** quoted this hadîth from Abû Hurayra 'radiy-Allâhu 'anh'. Great Islamic savant Shaikh-ul-islâm Ahmad Nâmiqî Jâmî 'rahmatullâhi ta'âlâ 'alaih' quotes this hadîth in his books **Miftâh-un-najât** and **Uns-ut-tâlibîn.** Also, such mujtahids as Imâm-i Rabbânî and Imâm-i Ghazâlî quote this hadîth. Any person who would say that this hadîth is mawdû' would also try to daub the sun with sticky mud, for this hadîth would be denied only by the adversaries of the Ahl as-sunnat.

While explaining the value of knowledge in his book **Nashr-ul-mahâsin,** Imâm-i Yâfi'î states that the utterance, **"The scholars of my Ummat are like the Israelite Prophets,"** is a hadîth. This is written clearly in many books, particularly in the 268th, 294th and 121st letters of the third volume of Hadrat Imâm-i Rabbânî's **Maktûbât**,[2] and at the beginning of the book **Latâif-ul-minan**.[3]

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[1] Please see chapter 7.

[1] The hundred and twenty-first letter occupies the thirty-ninth chapter of the sixth fascicle of **Endless Bliss**.

[2] Written by Tâj-ud-dîn Iskenderî 'rahmatullâhi ta'âlâ 'alaih' (d. 709 [1309 A.D.], Egypt). This book, and also the book entitled **Miftâh-ul-falâh**, by the same blessed author, occupies the page margins of the book entitled **Mîzân-ul-kubrâ** and written by 'Abd-ul-Wahhâb Sha'rânî 'rahmatullâhi ta'âlâ 'alaih' (d. 973 [1565 A.D.]).

Also, it is written in the book **al-Hâmilu fil-fulk,** by ’Abd-ul-Ghanî Nablusî. This book exists in the library of Süleymâniyye, Istanbul, in section **Es’ad efendi,** number 3606.

“Worships of the abrâr are sins for the muqarrabs” is a hadîth. [This hadîth-i-sherîf should not be confused with the statement, “The riyâ of ’ârifs is better than the ikhlâs of murîds,” by Abû Sa’îd-i Harrâz.] **“What remains from a Believer’s food or drink is a curative,”** is a hadîth. **“The world is a field** (to be tilled) **for the next world,”** is a hadîth. [Imâm-i Manâwî and Daylamî state that this is a sahîh hadîth.] A person who does not know their meanings will find no other way than to contradict them. **Mathnawî** states that the utterance, **“Love of one’s country originates from one’s îmân,”** is a hadîth. It is written in **Maktûbât** and in **“Kanz-i makhfî”** that **“Kuntu kanzan makhfiyyan...”** is a hadîth-i qudsî, and it is written in the seventy-sixth letter of the second volume of **Maktûbat** that **“Lâ yase’unî ardî...”** is a hadîth-i qudsî. (Please see the twenty-first chapter of the sixth fascicle of **Endless Bliss**.)

All the hadîths reported by those who occupy high grades of Tasawwuf are sahîh. **Delâil-ul-khayrât** is not a book of hadîths, but a book of prayers. I cannot guess what it could mean for a prayer to be mawdû’.

If the book **Ihyâ-ul-’ulûm** by Imâm-i Ghazâli[1] is meant by the word **Ihyâ**, well, the book is correct and exalted according to the consensus of savants. If a non-Muslim turned its pages with good will he would be honoured with becoming a Muslim.

The book **Qût-ul-qulûb** [written by Abû Tâlib-i Mekkî] and the book **Bahjat-ul-asrâr fî manâqib-il-akhyâr** [written by ’Alî bin Yûsuf, and consists of the biographies of the superiors of Tasawwuf] do not teach the basic facts of the religion; I therefore shall not defend them.

To say mawdû’ about the hadîths describing the creation of the world would mean to pelt the unknown with stones. Knowing whether a hadîth is sahîh requires lengthy observation. Whether or not it is compatible with mind is of no importance. Our religion is based upon communication. When what is communicated is true it is necessary to believe it.

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[1] Muhammad bin Muhammad Ghazâlî ‘rahmatullâhi ’alaih’, (450 [1058] - 505 [1111], Ghazâl, Mashhad, N.E. Iran).

The hadîth about the wives of Ibrâhîm ‘’alaihis-salâm’ is not mawdû’. It is true that our Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ blessed heart was taken out and cleansed. When he was born it was seen that he had been circumcised. So were all the other Prophets ‘’alaihimussalâm’. It is true that he had a seal of Prophethood. [Information about Ashûra is given in the fifty-eighth chapter of the third fascicle of **Endless Bliss**.]

If the referred book, **Asnalmatâlib**, is the one which was written by Ibni Hajar-i Mekkî, it is beyond question, absolutely true, documentary, and very dependable. If it is one of the others it is of no importance.

The hadîth about the fifteenth night of the month of Sha’bân is sahîh. So is the case with the virtue of the month of Rajab. Mi’râj is a truth. But it is not definitely known what night it is. [How Mi’râj happened is explained in detail in the fifty-eighth chapter of the third fascicle of **Endless Bliss.** Also, see the book **Belief and Islam**.]

[Muhammad Rebhâmî says in his Persian book, **Riyâd-un-nâsikhîn**: “There are many groups of those who deny **Mi’râj**:

“Jahmiyya, who are the second group of the Jabriyya sect, and Kâ’biyya, who are the twelfth group of the Mu’tazila sect, stated that Mi’râj was untrue. The Mu’tazila group stated that Mi’râj was a dream. Recently the number of people following the Mu’tazila example has been on the increase. The **Bâhilî** group said that Mi’râj happened as far as Jerusalem, and that it did not continue to heavens.

“Groups **Hashawiyya** and **Mushabbiha,** two of those groups who assert that Allâhu ta’âlâ is an object, said that Mi’râj lasted one night, that that night was as long as three hundred years, and that all people remained asleep in the course of that time. The group called Ibâhâtî, or Ismâ’îlî, stated that Mi’râj happened spiritually, and that the body did not leave its place.

“Savants of Ahl as-sunnat wa-l-jamâ’at stated that during the Mi’râj the soul and the body together were taken from Mekka to Jerusalem, thence to the seven skies, thence to the place named Sidra, and thence to the rank of Qâba Qawsayn while awake, and thence they were taken back within one moment during the night. They said that Allâhu ta’âlâ created this, and they proved it in many ways.” He experienced other mi’râjs, too, which happened spiritually.]

The hadîth describing the namâz of tarâwih is sahîh. The fact that the Arab is the best of mankind, together with the superior merits of Qouraishîs and Hâshimîs, is written in hadîths, [which exist in the fifty-seventh chapter of the first fascicle.]

[Some sahîh hadîths are written in the book **Basîrat-us-sâlikîn**, where it is added at the same time that **Suyûtî** said that they were unfounded. However, Ibni 'Âbidîn, while explaining fasting on a yawm-i shak (doubtful day), stated: "If the hadîth scholars say unfounded for a hadîth, it means not the hadîth itself is unfounded but its being a marfû'[1] hadîth is unfounded and this hadîth is mawqûf.[2]"]

If the statements in the booklet **Râbita-i sherîfa** were read with due attention, you would solve your other questions! People who deny râbita are those who do not know what râbita is. Most of the savants of the Hanafî Madhhab of the recent thousand years describe râbita in their books.[3] To deny this means to deny the savants of the Hanafî Madhhab. Objecting against them would require not only being a mujtahid but also being one as exalted as they are. Not everybody could derive meanings from âyats and hadîths; one would have to be a mujtahid. Ignorant people's approving or disapproving the facts will have no effect on them.

Men's helping one another will be possible only by shafâ'at (intercession). Asking for help from souls has become a custom among all Muslims and all people.

Sir! Due to it being the month of Ramadân, I have been able to write only this much. Anyone who would like more detailed information would need a long interview on a favorable day. Yet it would be necessary to be reasonable and educated, for it is not possible to talk with an obstinate person. To understand why Hadrat 'Alî 'radiy-Allâhu 'anh' did not help Hadrat Hasan and Hadrat Husayn 'radiy-Allâu 'anhumâ' we have to meet and converse. I beg you to excuse me.

28th Ramadân 1347 [1929]
'Abdulhakîm Arwâsî

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[1] Please see par. 5 in the following chapter.

[2] Please see par. 8 in the following chapter.

[3] Please see the sixtieth chapter of the first fascicle, the twenty-fifth chapter of the fourth fascicle, and the twenty-fifth chapter of the sixth fascicle, of **Endless Bliss**.

In this garden there are no roses or tulips for me;
This market involves no buying or selling; nor money;
No power, no disposal, no estate; nor property;
No sorrows, no pleasures, no antidotes; nor injury.
Would I knew: What am I here, and what belongs to me?

Existence is a Lutf-i-Ilâhî and life is Rahmat-i-Kerîm!
Mouth is 'Atiyya-i-Rahmân; speech, Fadl-i-Qadîm!
Body: binâ-i-Hudâ; soul: Nefha-i-Tekrîm!
Strength: Ihsân-i-Qudrat; senses: Wadh'i-Hakîm!
Would I knew: What am I here, and what belongs to me?

In this world I have no property, definitely;
Whatever is there, all existence is His only;
To come or not to the world is something beyond me;
I have no evidence of title to property.
Would I knew: What am I here, and what belongs to me?

My existence: A mere vision; my soul: a trust!
To say, "I," before Him, is an act one should disgust!
For the slave to obey the proprietor is a 'must'!
He says that I am 'His slave': like ascribing honour to dust!
Would I knew: What am I here, and what belongs to me?

I am poor and needy, wealth and grace belong to Haqq;
'Nil' is my sole assets, existence does belong to Haqq; Eternity,
Past and future, and wrath belong to Haqq;
All that is seen in this world and the next belongs to Haqq.
Would I knew: What am I here, and what belongs to me?

6 — KINDS OF HADÎTH-I SHERÎFS

Kinds of hadîth-i sherîfs are defined as follows in the one hundred and thirty-sixth page of the first chapter of the book entitled Makhzan-ul'ulûm,[1] **which was printed in Istanbul in the hijrî year 1308, and in the third page of the book** entitled Eshi'at-ul-lam'ât:[2]

1— **Hadîth-i mursel:** Hadîths that are quoted by one of the Tâbi'în directly in the name of Rasûlullah's 'sall-Allâhu alaihi wa sallam' utterance without the name of any of the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în' being mentioned.

2— **Hadîth-i musnad:** Hadîths that are quoted together with the name of the Sahabî 'radiy-Allâhu ta'âlâ 'anhum ajma'în' who ascribes them to Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Musnad hadîths are either muttasil or munqati':

3— **Hadîth-i musnad-i muttasil:** Hadîths that are ascribed to Rasûlullah 'sall-Allâhu 'alaihi wa sallam' by an unbroken chain of transmitters; that is, not even one of their transmitters is lacking.

4— **Hadîth-i musnad-i munqati':** Hadîths whose one or more transmitters, except the Sahabî 'radiy-Allâhu ta'âlâ 'anhum ajma'în, are not recorded.

5— **Hadîth-i mawsûl:** Is the kind of hadîth-i musnad-i muttasil which the Sahabî 'radiy-Allâhu ta'âlâ 'anhum ajma'în' quoted by saying, "I have heard Rasûlullah say so." Such hadîths are called **Hadîth-i marfû'** in the thirty-fourth page of the translation of the second volume of **Mawâhib-i ladunniyya**[3] and in the forty-second hadîth in Imâm-i-Nawawî's 'rahmatullâhi ta'âlâ 'alaih'[4] **Hadîth-i arba'în,** translated by 'Ahmad Na'îm Bey 'rahmatullâhi ta'âlâ 'alaih' (1290 [1872 A.D.] – August 14th. 1352 [1934], Istanbul).

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[1] By Muhammad Tâhir.

[2] By 'Abd-ul-Haqq Dahlawî 'rahmatullâhi ta'âlâ 'alaih' of India (958 [1551 A.D.] – 1052 [1642].)

[3] By Imâm 'Ahmad bin Muhammad Shihâb-ud-dîn Qastalânî (821 [1418 A.D.] – 923 [1517], Egypt).

[4] Yahyâ bin Sheref Nawawî (631 [1233 A.D.] – 676 [1277], Damascus). Please see thirteenth through twenty-third paragraphs in the previous chapter.

6— **Hadîth-i mutawâtir:** Hadîths which several Sahabîs heard from Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and which several other people heard from them, and which were written in a book not before having been heard always from a number of people, so that it is not likely that they may have agreed on a lie. It is absolutely necessary to believe and to obey the hadîths that are mutawâtir; he who denies them becomes a kâfir.

7— **Hadîth-i mashhûr:** Hadîths that became well-known in the second century although they had been quoted by only one person in the first century (of Islam). That is, they are hadîths that were heard from Rasûlullah 'sall-Allâhu 'alaihi wa sallam' by one person; and from him several other people heard them later, and from them again, other people heard them; they were transmitted same-wise as was a mutawâtir hadîth until they were heard from the final transmitter. He who denies mashhûr hadîths becomes a kâfir, too. (See the book entitled **Ibni 'Âbidîn**, p.176)

8— **Hadîth-i mawqûf:** Hadîths of which all the transmitters are recorded up to a Sahabî 'radiy-Allâhu ta'âlâ 'anhum ajma'în' and about which the Sahabî did not say, "I have heard Rasûlullah 'sall-Allâhu 'alaihi wa sallam' say so," but said, "I have heard that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said so."

9— **Hadîth-i sahîh:** Musnad-i muttasil, mutawâtir and mashhûr hadîths heard from people who are 'âdil[1] and who are learned in the science of Hadîth.

10— **Khabar-i âhâd:** Musnad-i muttasil hadîths that have always been transmitted by one person (to another).

11— **Hadîth-i mu'allaq:** Hadîths whose first transmitter is not known, or a few of whose transmitters are not known, or none of whose transmitters is known. Mursel and munqati' hadîths are mu'allaq. A hadîth whose first transmitter only is not recorded is called **Mudelles.** Tedlîs (concealing the authority for a tradition in order to lead people to suppose it more dependable) is makrûh.

12— **Hadîth-i qudsî:** Hadîths whose meanings are from Allâhu ta'âlâ but which are uttered by Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Whenever our master the Prophet 'sall-Allâhu 'alaihi wa

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[1] Lexical meaning of 'âdil is 'just', 'even-handed', 'fair'. In the science of Fiqh it means '(a Muslim) who does not commit grave sins and who has not made it a habit to commit venial sins'. Please scan the second chapter of the fifth fascicle of **Endless Bliss**.

sallam’ uttered a hadîth-i qudsî he was nûr all over, and it would be known from his appearance.

13— **Hadîth-i qawî:** Any hadîth which the blessed Prophet uttered and thereafter recited an âyat-i-kerîma.

14— **Hadîth-i nâsikh:** Hadîths which he uttered towards the end of his life.

15— **Hadîth-i mansûkh:** Hadîths which he said during the early age (of Islam) but which were changed (by other hadîths) later.

16— **Hadîth-i ’âm:** Hadîths that were intended for all people.

17— **Hadîth-i khâs:** Hadîths that were said for one person only.

18— **Hadîth-i hasan:** Hadîths whose transmitters are faithful and trustworthy but without as strong a memory and understanding as those who transmit sahîh hadîths.

19— **Hadîth-i maqtû’:** They are the hadîths transmitted from the Tâbi’in-i kirâm ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’, and their transmitters up to the Tâbi’ûn are known.

20— **Hadîth-i shâdh:** Hadîths which a person says he heard from a savant of Hadîth. They are accepted, but they cannot be documents or proofs. If the person who is said to be a savant is not well known, they will not be accepted.

21— **Hadîth-i gharîb:** Any hadîth-i sahîh that was transmitted by only one person. Or it is a hadîth of which one of the transmitters was repudiated by a Hadîth savant.

22— **Hadîth-i da’if:** Hadîths that are not sahîh or hasan. One of their transmitters had a slack memory or was not ’âdil, or there was doubt in his belief. Much worship is done in accordance with da’îf hadîths. But they are not relied on for ijtihâd.

23— **Hadîth-i muhkam:** Hadîths which do not need an interpretation.

24— **Hadîth-i mutashâbih:** Hadîths that need an interpretation.

25— **Hadîth-i munfasil:** Hadîths with more than one forgotten transmitters in between.

26— **Hadîth-i mustefîd:** Any hadîth with more than three transmitters.

27— **Hadîth-i muddarib:** Hadîths that were reported to authors of books through various incongruous ways.

28— **Hadîth-i merdûd:** An expression that does not bear any

meaning or any of the conditions of hadîth-transmitting.

29— **Hadîth-i muftarî:** Statements of Musaylamat-ul-kazzâb[1]. Or they are the concocted words of munâfiqs, zindiqs and irreligious people disguised as Muslims who succeeded him. Savants of Ahl as-sunnat found those hadîths that are merdûd or muftarî and discarded them. Books written by religious superiors do not contain such statements.

30— **Hadîth-i mawdû':** Explained in the previous pages.

31— **Ether:** Means a mawqûf or maqtû' hadîth, or a merfû' hadîth teaching a prayer. **Sened** means a savant who transmits hadîths 'rahmatullâhi ta'âlâ 'alaih'.

GREAT HADÎTH SAVANTS: Hadîth savants are highly valuable people. He who knows by heart a hundred thousand hadîths together with their transmitters is called a **Hâfiz.** He who has memorized the entire Qur'ân is not called a hâfiz, he is called a **Qâri'.** Because there is nobody today who knows hadîths by heart we erroneously say hâfiz instead of qâri'. He who knows two hundred thousand hadîths by heart is called a **Shaikh-ul-hadîth.** He who has memorized three hundred thousand is called a **Hujjat-ul-Islâm.** He who knows by heart more than three hundred thousand hadîths together with their transmitters and proofs is called an **Imâm of hadîth** or **Mujtahid of hadîth.** Of the hadîth books that have been unanimously confirmed to be correct by all Islamic savants, six have become famous all over the world. These six books are called **Kutub-i sitta.** [It has been stated (unanimously by Islamic scholars, i.e.) by ijmâ' that the hadîth-i-sherîfs in these books are sahîh.] The six savants who wrote the Kutub-i sitta are:

1— Imâm-i Bukhâri 'rahmatullâhi ta'âlâ 'alaih'. His name is

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[1] A liar in Yemâma. He claimed to be a prophet. Formerly he had joined the Believers. It was during the second year of the caliphate of Abû Bakr as-Siddîq 'radiy-Allâhu 'anh', when he made an all-out war against an army of Believers under the command of Khâlid bin Walîd 'radiy-Allâhu 'anh' (d. 21 h., Homs). Twenty thousand of the renegades were slain and two thousand of the Believers attained martyrdom. Eventually the accursed liar and his army suffered a crushing defeat and the liar himself met his death in the hands of Wahshî 'radiy-Allâhu 'anh', who was wielding the very sword that had been used for the martyrdom of Hadrat Hamza 'radiy-Allâhu 'anh'.

Muhammad bin Ismâ'îl. He is briefly signified with the letter **(H).** There are seventy-two hundred and seventy-five hadîths in his book entitled **Sahîh-i-Bukhârî.** He selected these hadîths out of six hundred thousand hadîths. Before writing down each hadîth, he would perform ghusl, perform a namâz of two rak'ats, and then go to sleep for istikhâra. He wrote his Bukhârî-i sherîf in sixteen years. He was born in Bukhâra in 194 hijrî and died in Samarkand in 256, on the night before fitr bayram ['Iyd-i fitr].

2— Imâm-i 'Abd-ul-Huseyn Muslim Nishâpûrî 'rahmatullâhi ta'âlâ 'alaih'. He is briefly signified with the letter **(M).** He wrote his book entitled **Jâmi'us-sahîh** with selections from three hundred thousand hadîths. He was born in 206 and passed away in 261.

3— Imâm-i Mâlik bin Enes 'rahmatullâhi ta'âlâ 'alaih'. He is signified with the letters **(Mâ).** His book entitled **Muwattâ** is the earliest hadîth book written. He was born in Medîna in 95, and passed away there in 179. It is written in the book **Mawdû'ât-ul'ulûm**[1] that when listing the names of the **Kutub-i sitta** some savants mentioned the book **Sunan** by Ibni Mâja instead of **Muwattâ.**

4— Imâm-i Tirmuzî 'rahmatullâhi ta'âlâ 'alaih'. His name is Muhammad bin 'Îsâ. He is signified with the letter **(T).** His book entitled **Jâmi'us-sahîh** is so valuable. He was born in 209, and passed away in 279.

5— Abû Dâwûd Suleymân bin Esh'as Sijstânî 'rahmatullâhi ta'âlâ 'alaih'. He is signified with the letter **(D).** There are forty-eight hundred hadîths in his book entitled **Sunan.** He selected them from among half a million hadîths. He was born in 202, and passed away in Basra in 275.

6— Imam-i Nesâî 'rahmatullâhi ta'âlâ 'alaih'. His name is Abû 'Abdurrahmân Ahmad bin 'Alî. He is signified with the letter **(S).** His two books, one entitled **Sunan-i kebîr** and the other **Sunan-i saghîr,** are very valuable. Sunan-i saghîr is one of the Kutub-i sitta. He was born in 215, and passed away in 303.

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[1] Turkish version, rendered by Kamâl-ad-dîn Muhammad 'rahmatullâhi ta'âlâ 'alaih' (959 – 1032 [1623 A.D.], Istanbul), of the book entitled **Miftâh-us-se'âda**, which had been written by Tashkopruzâda 'Ahmad bin Mustafâ 'rahmatullâhi ta'âlâ 'alaih' (901 [1495 A.D.], Bursa – 968 [1561], Istanbul), an Ottoman scholar and the father of the former.

It is written in the book **Mawdû'ât-ul'ulûm** that the word **Sunan**, when used alone, is construed as one of the books of four savants. These are Abû Dâwûd **(D)**, Tirmuzî **(T)**, Nesâî **(S)** and Ibni Mâja. Ibni Mâja is briefly signified with the letters **(MJ)**. When the word **Sunan** is mentioned in reference to books other than these four, it is used together with the name of its author. For example, **Sunan-i Dâra Qutnî (QTin)** and **Sunan-i kebîr-i Beyhekî (Hek)**.

Of the famous and very valuable hadîth books, **Musnad** by Imâm-i 'Ahmad bin Hanbal is signified with **(HD)**, Abû Ya'lâ's Musnad is signified with **(Ya'lâ)**, 'Abdullah Dârimî's **Musnad** is signified with **(DR)**, and 'Ahmad Bezzar's **Musnad** is signified with **(Z)**. These books are called **Masânîd**.

Eating, drinking, relishing are all from Razzâq,[1] an Attribute of His;
Taking a breath in freedom from anxiety is a Kindness of His;
Every goodness coming unto thee is again a Benefit of His;
Also (Îmân), the greatest of blessings, is again a Favour of His.
Would I knew: What am I here, and what belongs to me?

If not predistined, my food will not come to me from heavens or from earth;
Neither from grass nor from victuals; in short, from nowhere over the earth.
What has been prearranged will reach me, somehow, beyond my illusion's worth;
Food will come to their owners, neither more nor less than destined before birth.
Would I knew: What am I here, and what belongs to me?

As I was nonexistent, my Rabb, in a breath, chose me;
Within my mother's uterus He made my food ready;
Ordering His angels, He made them servants to me;
He made me come to the world, to cover His sovereignty.
Would I knew: What am I here, and what belongs to me?

[1] (He) who creates and sends food.

7 — FIRST VOLUME, 50th LETTER

This letter, sent to Sayyid Shaikh Ferîd 'rahmatullâhi ta'âlâ 'alaih', describes the baseness, the wickedness of this world.

May Allâhu ta'âlâ, for the sake of His beloved Prophet ''alaihi wa 'alâ âlihissalawâtu wa-t-teslîmât', rescue us from being the slaves of beings other than Himself! May He bless us with the lot of being attached to Him with all of our being!

On the surface the world is very sweet and is supposed to be beautiful. But in actual fact it is a fatal poison. It is a possession which is good for nothing. There is no safety for those who love it, who are attached to it. Those whom it kills become carrion. Its lovers become crazy. The world is like filth decked out. It is like a poison covered with sweets. He who has wisdom will not let his heart be seized by this foul possession. Savants say: "If a person who is about to die requests that his property be given to the wisest of the time, it is necessary to give it to the zâhid." For, the zâhid does not esteem or desire or set his heart on the world. His not being fond of the world shows that he has much wisdom.

This letter would be too long if I were to write some more. However, let me add that shaikh Zakariyya, an owner of virtues, has been keeping a note-book. Taken to this as he has, he fears worldly accounts, which are much easier than the accounts in the Hereafter. In the world of causation he deems your honourable tawajjuh and aid a powerful support. And he hopes that he will be mentioned in the new **diwân** as one of the attendants of that high rank.

May Allâhu ta'âlâ give you visible and hidden fortunes and happinesses!

[Wisdom is different from the intellect. Wisdom distinguishes good from bad, useful from harmful. He who has little wisdom may have much intelligence. It is not correct to think of the disbelievers, of the enemies of religion, who have much intelligence, as wise.]

[It is stated in the hadîths in **Ma'rifatnâma: "The happy person is the one who abandons the world before the world abandons him;" "For him who desires the next world and works for the next world Allâhu ta'âlâ makes this world a servant;" "He who works**

only for the world gets only what is in his qadar. His matters are complicated and his worries are many;" "It is so astonishing that a person believes that the next world is eternal and yet holds fast to this world;" "The world was created for you, and you were created for the next world. And in the next world there is no place other than Paradise and Hell fire;" "May the person who worships money and food be annihilated!;" "I do not think about your becoming poor, nor do I worry about it. I fear that you, having obtained plenty of the world, may become disobedient towards Allâhu ta'âlâ and hostile against one onether, exactly as it happened to your predecessors;" "The harm of the ambition of property and fame to man is more than the harm of two hungry wolves that have run among a flock of sheep;" "Abandon the world so that Allâhu ta'âlâ will love you! Do not cast a covetous eye upon others' property so that everybody will love you;" "The world is like a bridge to be passed. Do not try to repair this bridge. Pass it as soon as you can and go!"; "Work for the world as much as the length of time you will stay here, and work for the next world as much as the length of time you will stay there!"

The world is dhill-i zâil. He who trusts it will rue it. Even if it remains with you, you will not remain with it. Take the love of the world out of your heart before you leave the world. He who is not steeped in worldly flavours will attain the blessings of Paradise. He will be cherished and respectable in both worlds. The world is ruin. Its sherbets are mirages. Its blessings are poisonous and its pleasures are sorrowful. It wears out bodies. It whets desires. It runs away from those who chase it, and chases those who run away from it. The world is like honey and those who have fallen into it are like flies. Its blessings are transient and its states are evanescent. The world and those who are fond of it are not believable. For, there is no loyalty or peace in them.

Give up what is transient so that you may obtain what is permanent. It would be astonishing if a person with self-consciousness were fond of this world. The wicked will be fond of this world. And the good will hold fast to what is eternal. Be in the world with your body, and enjoy the next world with your heart! He who forsakes the desires of the nafs will become clean and will be rescued from disasters. On a person who forsakes what Allâhu ta'âlâ disapproves, Allâhu ta'âlâ will bestow something better. He who knows the world will not lament over its inconveniences. He who understands the world abstains from it. He who abstains from the world knows his nafs. He who knows his nafs finds his Allah.

He who serves his Allah is served by the world. The world is like a man’s shadow. If you chase it, it will evade you. If you run away from it, it will chase you. The world is a place of troubles for its lovers. It is a place of blessings for those who are not deceived by its flavours. It is a place of profit for worshippers. It is a place of hikmat for those who take warning. It is a place of salvation for those who know it. It is like Paradise when compared with one’s mother’s womb. It is like a rubbish-heap when compared with the Hereafter.

All the things that come before death are called the world. Of these, the ones that are useful after death are not considered to be worldly. They are counted as part of the next world. For, the world is a field of tillage for the next world. Those worldly things that are not useful for the next world are harmful. So are the harâms, the sins and excessive mubâhs. If the things that are in the world are used compatibly with Islam, they will be useful in the next world. Both the worldly flavor and the blessings of the next world will be attained. Property is neither good nor bad. Virtue or evil is in the person who uses it. Then, the world which is cursed as bad is the thing which Allâhu ta’âlâ disapproves and which is used in such ways as to demolish the next world. Those who forget about themselves and Allah are like the stranded traveller who while on the way busies himself with his horse’s ornament, saddle and grass, and, thereby, remains behind his companions. Being left alone in the wilderness, he will perish. Likewise, if man forgets about what he was created for, falls for worldly charms, and does not make preparations for the next world, he will drag himself towards eternal perdition. Love of the world prevents one from getting ready for the next world. For, the heart, thinking about it, forgets about Allah. The body, striving to obtain it, cannot worship any more. The world and the next world are like the East and the West. He who tries to approach one of them distances himself from the other. If a person does not practise Islam and does not observe Allah’s commands and prohibitions in his living and earning, he has held fast to the world. Allâhu ta’âlâ makes everybody’s heart feel discord against him. Nobody likes him.]

Who on earth is free from the bane of griefs?
Everybody has cares since he is human.
A thousand cares chase one pleasure phoenix;
I don’t see why people should fall for such a vision.

8 — FIRST VOLUME, 76th LETTER

This letter, written to Kilinj Khan, explains that progress is possible only through wara' and taqwâ. It advises that we cease from more than necessary mubâhs, or at least to refrain from the harâms and to pare down on the mubâhs. It also states that there are two ways of abstaining from the harâms:

May Allâhu ta'âlâ protect you against every kind of sorrow! May He protect you against every defect for the grace of the most superior human being 'sall-Allâhu 'alaihi wa sallam'!

Allâhu ta'âlâ declares in the seventh âyat of Sûrat-ul-Hashr: **"... Take and obey the commands which My Messenger has brought for you! Avoid doing what he has prohibited!"** As is seen, two things are necessary for escaping the disasters in the world and the torments of Hell in the next world: hold fast to the commands, and avoid the prohibitions! Of these two, the greater one, the more necessary one is the second one, which is called wara' and taqwâ. In the presence of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' they said that a person worshipped, struggled hard. When they said that another person abstained from what is prohibited very much, he stated: **"Nothing can be like wara'."** That is, he said that it was more valuable to avoid doing the prohibitions. In a hadîth he stated: **"Wara' is the pillar of religion."** Man's becoming superior to angels is due to wara' and their progress, becoming exalted, is, again, owing to wara'. Angels also obey the commands. But angels cannot make progress. Therefore, holding fast to wara' and having taqwâ is more necessary than anything else. In Islam the most valuable thing is taqwâ. The basis of the religion is taqwâ.

Wara' and **taqwâ** means to refrain from the harâms. In order to be able to refrain from the harâms entirely, it is necessary to refrain from the more than necessary mubâhs. We should use the mubâhs as much as necessary. If a person does whatever he likes with the mubâhs, i.e., with the things which Islam has permitted, and if he uses the mubâhs exceedingly, he will begin to do what is doubtful. And the doubtful are close to things that are harâm. Man's nafs is greedy, like a beast. He who walks around an abyss may fall down into the abyss one day. To be able to have wara' and taqwâ properly, one should be abstemious in using the mubâhs,

and should not exceed the limit of necessity. When using this amount, one should intend to use them in order to do one's duties as a slave of Allah's. It is sinful also to use them a little without intending so. It is harmful whether it is little or much. It is next to impossible to always abstain entirely from more than the necessary mubâhs, especially in this time. At least, one must abstain from the harâms and do one's best to abstain from the more than necessary mubâhs. When the mubâhs are done more than needed, one must repent and make tawba. One should deem these deeds as the beginning of committing harâms. One must trust oneself to Allâhu ta'âlâ and beg Him. This repentance, asking for pardon and begging may stand for abstaining from more than the necessary mubâhs entirely, thus protecting one against the harm and mischief of such deeds. One of our superiors says: "Sinners' hanging their heads seems better to me than worshippers' swelling their chests."

There are two kinds of abstention from the harâms. First, to abstain from those sins which only violate the rights of Allâhu ta'âlâ. Second, to abstain from those sins in which other people's and creatures' rights are also involved. The second kind is more important. Allâhu ta'âlâ does not need anything, and He is very merciful. But human beings not only need a lot of things but also are very stingy and mean. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said: **"A person who has violated others' rights or who has encroached on others' property and chastity should pay the rights back and have himself forgiven before dying! For on that day gold and property will not have any value. On that day, his thawâbs will be taken away until the rights have been paid, or, if he does not have any thawâbs, the wronged person's sins will be loaded on him."**

[Ibni 'Âbidîn 'rahmatullâhi 'alaih', while explaining the book **Durr-ul-mukhtâr,** says on the two hundred and ninety-fifth page of the chapter dealing with the subject of intending for namâz: "On the Day of Judgment, if the right-owner does not forgive his right, for a right worth one dank, seven hundred prayers of namâz that have been performed in jamâ'at and accepted will be taken away and will be given to the right-owner." One dank is one-sixth of a dirham, about half a gram, of silver.]

One day, when Rasûlullah asked the Sahâba, **"Do you know who is called bankrupt?"** they said, "A person without any money or property left." He stated, **"Among my Ummat, a bankrupt is a**

person whose deed-book contains many thawâbs of namâz, fasting and zakât on the day of last judgment. But he has sworn at a person, slandered him and taken away his property. His thawâbs will be divided and distributed to such right-owners. If his thawâbs are finished before the rights are paid, the sins of the right-owners will be loaded upon him. Then he will be flung down into the fire of Hell.” [As this hadîth points out, he who speaks ill of or swears at any one of the Sahâba ‘ridwânullâhi ta’âlâ ’alaihim ajma’în’ will certainly be punished in the next world.]

It would still be of little consequence no matter how much we thanked you, no matter how grateful we felt towards you. Owing to your blessed existence, a great majority of the rules of Islam have been appearing and are being carried out in the big city of Lahore in such a time as this. In this city, Islam has been becoming strong and has settled. To this faqîr, Lahore city is like the heart of India. The usefulness and abundance of this city have been spreading all over the other cities of India. Islam’s becoming stronger in this city has been paving the way for its becoming strong in all the other cities. May Allâhu ta’âlâ increase your energy. May He help you in everything you do! Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ said: **“Of my Ummat, those who are in the right way will exist in every age. Those who are against them cannot do them any harm. They will do their tasks until the hour Allâhu ta’âlâ has predestined.”** Thinking about your loyalty to my master, an ocean of knowledge, my most beloved one, I wanted to refresh that love through these few lines of mine. I write only this much lest I bother you. May Allâhu ta’âlâ bless your noble person with real fortunes and endless happiness. For the grace of His beloved Prophet ‘’alaihi wa ’alâ âlihissalawât wa-t-teslîmât’, may He accept this invocation of mine! Âmîn.

9 — FIRST VOLUME, 48th LETTER

This letter, written to Naqîb Sayyid Shaikh Ferîd, informs us that Islamic scholars should be respected:

May Allâhu ta'âlâ, for the sake of the most exalted of Prophets ''alaihi wa âlihissalawât wa-t-teslîmât wa-t-tehiyyât', help you in your struggle against the enemies of Islam! We have been honoured with reading your blessed letter, which pleases the faqîrs and which you wrote out of mercy. You write that you have sent some money to be spent for youngsters who learn knowledge and who strive along a path of Tasawwuf. We are glad to see that you give precedence to the students who study Islam over those who endeavour in Tasawwuf in your writing. They said that the outward is an indicator of the inward. Inshâ-Allah, in your blessed heart also these students will take precedence. Translation of an Arabic line:

Every container will leak out what is inside it!

Placing the students of knowledge in the front causes Islam to make progress. These are the guards of Islam. They will protect Hadrat Muhammad's religion against the ignoble. On the Day of Judgment everybody will be questioned about Islam, not about Tasawwuf. Entering Paradise, being rescued from Hell will be possible only by having obeyed Islam. Prophets 'salawâtullâhi ta'âlâ wa teslîmâtuhu 'alaihim' who were the best, distinguished human beings, invited everybody to Islam. Islam is the way to salvation. Those great people were sent in order to teach Islam. Then, the most valuable worship, the greatest favour to be done to humanity is to strive so that Islam is learned and practised and to recover one command of Islam. Causing one of the commands of Allâhu ta'âlâ to be practised yields more thawâb than giving thousands, millions as alms, especially in a time when the enemies of Islam assault the religion furiously. [They try to change the namâz, the fast, the hajj, the zakât and other worships, say harâm about things that are halâl, and beautiful, modern about the harâms, call Islam bigotry, and disbelief and irreligiousness improvement and modernness, make fun of those who perform namâz and those who fast by calling them fanatics and idiots.] For,

this small effort means to follow Prophets ''alaihimussalawâtu wa-t-teslîmât' and become their partners in their tasks. And these people, in their turn, are given the most valuable share from worships and their thawâb. Giving millions as alms, doing many favours may fall to anybody's lot. Striving to uncover Islam is something which the nafs loathes. He who strives to do this will have performed jihâd against his nafs. Yet doing favours may be liked by the nafs. No doubt, on the other hand, it is very valuable to spend money for the learning and practising of Islam. Giving away little with this intention is no less than giving away millions without this intention.

Question: How can a student of knowledge who follows his nafs be superior to a sûfî who struggles against his nafs?

Answer: Although the person who learns knowledge harms himself by following his nafs, everybody benefits from his knowledge. While he burns himself, he causes others to be saved. For, the honour of learning the rules of Islam has fallen to his lot. But the sûfî strives to save himself. He is not useful to others. Islam holds those who strive for the happiness of others superior to those who strive to save themselves.

Yes, if a devotee who makes progress in a path of Tasawwuf attains the grades of Fanâ and Baqâ, is sent back to this world, and is honoured with inviting people, he will have a share from the rank of Prophethood. He will become one of those who teach Islam and who help others to attain happiness. He will be exalted and valuable like the savants of Islam. This is such a blessing of Allah's that He bestows it upon whomever He likes of the distinguished. His blessings are so great.

10 — FIRST VOLUME, 53rd LETTER

This letter, written to Sayyid Shaikh Ferîd again, states that lack of unison among savants will cause confusion.

May Allâhu ta'âlâ not separate you from the way of your blessed ancestor! We have heard that, having a pure heart suitable for Islam, you have selected four savants who love their faith and invited them to the palace to teach the commandments of Islam, so that nothing should be done in contradiction with Islam. May gratitude be to Allah for this news. What good news could be greater than this for Muslims? What news could be sweeter than this for those with afflicted hearts? This faqîr [Imâm-i Rabbânî 'quddissa sirruh' means himself] wanted to visit you in order that this useful deed could be done, and I wrote to you several times that I would come over. I therefore cannot help writing a few things now. Please forgive me! As the saying goes, "A person with determination is like a lunatic." The most important thing that I would like to write to you about is that among today's men of religion there is next to no one who does not desire rank and money and who strives only for the spreading of Islam and for the strengthening of Islam. When the desire of obtaining a post or seizing a chair is mixed with the matter, each man of religion will take a different way and try to show his own superiority. They will contradict one another and (exploit this situation to) ingratiate themselves with you. Sad to say, religious matters have become of secondary importance. In the time of the previous government, every catastrophe that befell the Muslims were caused by these so-called men of religion. [In order to curry favour, they wrote fabled translations of the Qur'ân, wrong fatwâs, and books which disagreed with the statements of Ahl as-sunnat savants. And the enemies of religion masked themselves as men of religion and wrote as they liked, misrepresenting Islam as if it were incompatible with mind, science and improvement.] We, Muslims, fear such a disaster now, too. We are afraid that Islam, let alone being improved, may be demolished again. May Allâhu ta'âlâ protect Muslims against the evils of these false men of religion! It will be difficult enough for you to find or choose a savant who loves his faith, which is a great blessing. For, the

words and writings of the savant who thinks of the next world will bring everyone with wisdom and conscience round to the right course. They will affect the hearts. Where on earth is such a savant now? If you cannot find him, try to find the least harmful one from among others. There is a famous saying: “If something cannot be obtained altogether, it should not be given up altogether.” I am at a loss as to what to write. As the happiness of people is in the hands of savants, conversely, enemies of religion disguised as religious men will lead people towards perdition, towards Hell. A good man of religion is the best of people. And a man of religion who makes the religion a means for his worldly desires and who ruins others’ îmân is the worst in the world. Men’s happiness and destruction, their coming round to the right way and their leaving the right way are in the hands of men of religion. One of our superiors saw the devil sitting idly and asked him why. The devil said: “The religious men of today do our job. They do not leave us any work to misguide people.” Translation of a Persian couplet:

The person disguised as a religious man who hoards worldlies
Has lost his own way; how can he ever guide others?

For this reason, be very careful with your behavior. Once the chance has been missed it will not come back again. I should have felt ashamed to advise you. But I wrote this letter of mine deeming it a document for my salvation in the Hereafter. Wassalâm.

11 — FIRST VOLUME, 33rd LETTER

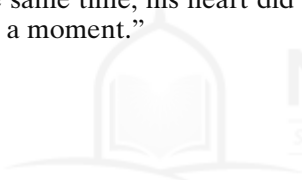
This letter, written to Molla Hadji Muhammad Lâhôrî, describes the harm of the wicked men of knowledge who love the world and who barter knowledge for the world, and praises savants who are not fond of the world.

Savants' loving the world and being fond of it is like a black stain on their beautiful faces. Although such men of knowledge are useful to people, they are not useful to themselves. The honour of strengthening the religion and spreading Islam belongs to them, yet sometimes a disbeliever or a fâsiq also does this job. As a matter of fact, the Master of Prophets ''alaihi wa 'alâ âlihissalawâtu wa-t-teslîmât' indicated that evil people also will strengthen Islam, saying, **"Allâhu ta'âlâ certainly strengthens this religion through fâjir people, too."** They are like flintstones. There is energy in a flint. Men start fires with the power in this flint, thus making use of it. But the flint itself does not gain an advantage. Likewise, these people do not benefit from their own knowledge. In fact, their knowledge harms them. For, on the Day of Judgment they will not be able to say, "We did not know. If we had known that it was a sin we would not have done it." It is stated in a hadîth: **"On the day of Judgment, the person who will be tormented most is the savant whom Allâhu ta'âlâ did not enable to benefit from his own knowledge."** Certainly, knowledge, which Allâhu ta'âlâ esteems and which is honoured above all, will be harmful to those who make it a means for seizing property and position, for coming to the fore. In fact, being fond of the world is something which Allâhu ta'âlâ does not like at all. Therefore, it is a very loathsome deed to spend knowledge, which Allâhu ta'âlâ esteems, in a way which He resents. It means to abhor what He esteems and to esteem and promote what He resents. To be more clear, it means to stand against Allâhu ta'âlâ. Giving lectures, preaching, issuing religious articles, books and magazines are useful only when they are for Allah's grace, not for gaining a rank, property and fame. And the symptom of such a pious and pure thought is not to be fond of the world. Those men of religion who have incurred this bane and who are fond of the world, are in fact worldly men. They are evil

savants; they are the basest of people; they are the thieves of faith and îmân. However, they think of themselves and represent themselves as men of religion, as men of the next world, and as the best of people. Müjâdala Sûra purports about them: **"They think of themselves as Muslims. They are liars. The devil has seized them. They do not remember Allâhu ta'âlâ, nor do they mention His Name. They have adapted themselves to the devil and have become devils. You should know that those who followed the devil suffered loss. Abandoning the endless bliss, they threw themselves down into endless torment."** One of our superiors saw the devil sitting idly, not trying to deceive people, and asked him why. The devil answered, "The evil savants of today who pass for men of religion help me so much that there is no need for me to do this important job." As a matter of fact, the recent slacknesses in performing the commandments of Islam and men's turning away from Islam are all because of the statements made and articles written by false religious men and because of these men's ill will. [There are three kinds of religious men: Owners of wisdom, owners of 'ilm (knowledge), owners of religion. Any man of religion who possesses these three attributes is called a savant of religion. If one of his attributes is lacking, his word is not dependable. To be an owner of knowledge, it is necessary to be specialized in religious and scientific knowledge.]

Savants of religion who have not allowed their hearts to be seized by the world and who are not ambitious about gaining property, rank, fame or coming to the fore, are men of the Hereafter. They are the inheritors, the representatives of Prophets ''alaihimussalâm'. They are the best of people. On the day of Last Judgment, their ink will be weighed against the blood of martyrs, who gave their lives for the sake of Allâhu ta'âlâ, and the ink will weigh heavier. They are the people who are praised in the hadîth, **"Savants' sleep is worship."** They are the people who understand the beauty of infinite blessings in the next world, who see the ugliness, the evil of the world, and who know that the next world is eternal but the world is transient and exhaustible. For this reason, not turning away from the things that are not staying but changing and perishing, they hold fast to what is permanent, to the beauties which do not deteriorate or perish. Understanding the greatness of the next world is possible by seeing the infinite greatness of Allâhu ta'âlâ. And he who understands the greatness of the next world does not care for the

world. For, this world and the next world are polar opposites. If you please one of them, the other one will become hurt. He who esteems the world offends the next world. And he who dislikes the world has esteemed the next world. It is impossible to esteem or abhor both of them. Two opposite things cannot be put at the same place together. [Fire and water cannot be kept together in the same place.]

Some great men of Tasawwuf, after forgetting about themselves and the world altogether, pretend to be worldly men for many reasons and benefits. They are thought of as loving and demanding the world. However, there is no worldly love or desire in them. An âyat-i-kerîma which purports: **“Their trading, buying and selling do not ever prevent them from remembering Allâhu ta’âlâ,”** in the Nûr Sûra, means these people. They seem to be attached to the world, but they have no such attachment. Khwâja Bahâeddin-i Naqshiband Bukhârî ‘quddisa sirruh’ says: “At the bazzar of Minâ in Mekka, a young merchant was purchasing some goods which were worth about fifty thousand gold coins. At the same time, his heart did not forget about Allâhu ta’âlâ even for a moment.”

12 — FIRST VOLUME, 47th LETTER

This letter, written to Sayyid Shaikh Ferîd ‘rahmatullâhi ta’âlâ ’alaih’, who was Naqîb, i.e. Chief of Religious Affairs, complains about the excessiveness of the disbelievers of the past years, and states that it is necessary to invoke blessings on the Ruler who grants religious freedom:

May Allâhu ta’âlâ keep you in the way of your ancestors, who are the best of the good, and may He make our invocations and salâms reach first the highest of them [Hadrat Muhammad ‘’alaihissalâtu wassalâm’] and then all the others!

An Islamic savant, when compared with the people, is like the heart in a body. When the heart is pure, good, the body does good deeds. When the heart is ill all the limbs always do evil deeds. Likewise, if the Islamic savant is good, the people will be good, too. They will improve. If he is corrupt, the people will be corrupt, too. They will head towards disasters. We all know the so many troubles and disasters that befell Muslims during the reign of Ekber Shâh’s government. A thousand years ago, Muslims would be in their own religion and disbelievers would keep to their own ways. As a matter of fact, Kâfirûn Sûra reflects this fact. But a few years before now, the enemies of religion were perpetrating their irreligiousness floutingly before Muslims: on the other hand, Muslims themselves, in this blessed Muslim country, India, were somehow being hampered from practising the rules of Islam. What a dismal and terrible villainy it was to persecute those who believed and followed the lightsome way of Hadrat Muhammad ‘’alaihissalâm’, who is the Darling of Allâhu ta’âlâ, the Owner of the earth and heavens and every kind of energy, and to esteem and sympathize with those who denied him, those who were his enemies. With injured hearts, Muslims endured them patiently. Mocking, assailing furiously, ferociously, [with written and oral invectives, state power, law oppression and every kind of means,] the enemies of Islam put salt on the wounds. Hidâyat, the sun of happiness, had been covered with the clouds of heresy and apostasy, and the lights of right and virtue had been pushed behind the curtains of injustice and immorality.

When the Muslims heard about the deaths of Islam's enemies, and about their successors' goodwill to recognize Muslims' rights and freedom, they took it on themselves as a debt to offer the newcomers all sorts of help and service. Taking advantage of the newly gained freedom, they deemed it the most sacred duty to struggle for this worthy, noble-blooded nation's holding fast to Islam and for the strengthening of the religion. It is wâjib for all Muslims to help this new president through words, writings, hands and work. The most valuable and the most important of this help is to revivify the belief of Ahl as-sunnat and the rules of Islam, [to write answers to the books, newspapers and magazines issued in order to defile the belief of Ahl as-sunnat wal jamâ'at,] and to extinguish the fire of corruption and fitna [incited by communists, masons, and those without a Madhhab, and thereby to prevent the thieves of faith, Jews, Christians and renegades from deceiving Muslim's children]. People who will assist Islam, the government and the people, are only those savants who walk along the right way. Such savants do not deal with politics. They do not make the religion a means for obtaining property, rank or fame. Lovers of property and post who name themselves religious men and write translations of the Qur'ân and other Islamic books are not savants of the next world; they are hoarders of worldlies. Their books, magazines and words are poisonous. They ruin Islam and belief, and instigate corruption and faction among the people. Translation of a Persian couplet:

The person who in the guise of a religious man worships the world
Have lost his own way, how can he guide others to the next world?

All the catastrophes that befell Muslims in the time of Ekber Shah were incurred by such irreligious people disguised as religious men. It was always their books and newspapers that provoked the people. And it was always these wicked men of religion who misguided others under the name of Muslims. If a person who is not known as a religious savant deviates from the right way, this deviation will not spread among others, or it may spread to a very small extent. Also, today's men of tarîqat mislead Muslims off the right way. Like the writings of false men of religion [in books, magazines and newspapers], these people undermine the faith and belief of younger generations. So, if each Muslim does not do his best today and if Islam falls under oppression and into disesteem again, everyone who withholds his help while he could help will be responsible in the next world. For

this reason, this faqîr [Imâm-i Rabbânî ‘rahmatullâhi ’alaih’ means himself] desires to run to help, although I do not have enough power. I seek a way to overcome the difficulties and to do some service to Islam, small as it may be. “He who wants good people to increase in number will be counted as one of them,” is a saying. I have the expectation that this faqîr will be touched by the drops of the great thawâbs which will fall to the lot of the just state authorities who give Muslims freedom and who protect their rights. I liken myself to the old woman who went out to the market place in order to buy Hadrat Yûsuf (Prophet Joseph) with a few pieces of thread.

Nowadays I have been hoping to be honoured with your presence. Allâhu ta’âlâ has bestowed upon you the opportunity to talk to the Sultan frequently. We earnestly request that whenever you talk with him you encourage him to allow the Muslims to learn their religion easily and comfortably and do their worships [and to prevent the renegades from attacking Muslims]. I invoke Allâhu ta’âlâ for your attaining transient fortunes as well as eternal ones.

[Islam consists of the commandments of Allâhu ta’âlâ. The Ruler is Allâhu ta’âlâ. And His command is the Qur’ân. Islam has left the earth. It can no longer be found anywhere in the world. Allâhu ta’âlâ sent down the Qur’ân not only so that it would be read, but also so that it would be practised, so that we would do what the religious scholars inferred from it and wrote in books of Fiqh. It is the true religious scholars who will do these practices and make others do as they do. They are called **Ahl as-sunnat scholars.** People in Egypt, Syria and Iraq began to imitate a European way of life a long time ago. French and English intruders, who occupied these lands after the First World War, brought hostility against Islam, immorality and cruelty. In the name of freedom of ideas and opinions, they formed various groups and political parties inimical towards one another. They disintegrated their national unity. As they left these countries after the Second World War, they handed the job of keeping Muslims under their sway over to cruel and religiously ignorant people. So these irreligious governments destroyed true religious scholars in dungeons or on gibbets. In the meantime, reformists, people without a certain Madhhab, and bogus men of religion such as Muhammad Abdoh, Rashîd Ridâ and Sayyed Qutb annihilated true Islamic knowledge and the Sunnite teachings

with their books, magazines and newspapers. As Islam is based on knowledge, when knowledge and scholars were gone, Islam lost cohesion. Expecting rain from a cloudless sky is like awaiting a miracle. Allâhu ta'âlâ has the power to do it. Yet it is not His divine habit to do so. Education of an Islamic scholar requires first of all rediscovery and publication of Islamic teachings a hundred years in advance.

A Muslim does not revolt against the government of the country where he lives. Nor does he engage in subversion. He keeps away from incendiary, anarchical people. He tries to correct his own belief, worships, habits and behaviours. He does not read books or magazines belonging to lâ-madhhabîs and munâfiqs. He tries to learn and teach the knowledge of Ahl as-sunna. He does not bear malice towards anybody. He does not transgress against anyone's life, property, rights, chastity or honour. He leads a life in conformity with Islam and laws. All the above-said facts exist in true religious books written by scholars of Ahl as-sunna.]

13 — FIRST VOLUME, 45th LETTER

This letter, written again to Naqîb Shaikh Ferîd ‘rahmatullâhi ’alaih’, thanks him, informs that man is needy, explains the holy month of Ramadân, fast and namâz.

May Allâhu ta’âlâ not separate you from the way of your grandfathers, who are so valuable! May He keep you away from the deeds with regretful results! Âmîn. Those who love Allâhu ta’âlâ are together with Allâhu ta’âlâ. For it was stated: **“One is together with the person whom one loves.”** Man’s essence is his soul. The soul’s combining with the body prevents it from being together with Allâhu ta’âlâ. When it leaves the body and gets rid of this dark place, it becomes together with and close to Allâhu ta’âlâ. For this reason it was stated: **“Death is a bridge which makes two lovers meet each other.”** The good news in the fifth âyat of Ankabût sûra, **“To him who wants to meet Allâhu ta’âlâ, that time will certainly come,”** is a consolation for His lovers. But, those poor people who are not honoured with the presence, with the sohbat of the superiors are in a desolate position. On the other hand, benefiting from the souls of the superiors depends on conditions. Not everybody can fulfil these conditions. Gratitude be to Allâhu ta’âlâ, who is the owner of all blessings, that the Ahl-i bayt of the Master of the religion and the world ‘sall-Allâhu ’alaihi wa sallam’ still come to rescue these forlorn faqîrs from these horrible events and the savage attacks we have been undergoing. Thereby, the way of the great is protected from being ruined. Their fayd is protected against being cut off. Yes, this blessed way remained secret in this country and its travellers decreased in number, so that there is almost none of them left. It being a way opened by the Ahl-i bayt, its repair and its purgation also should be done most suitably by the Ahl-i bayt. Others should not be needed. As it is necessary for these faqîrs to thank the Ahl-i bayt, likewise it is necessary for the Ahl-i bayt to thank Allâhu ta’âlâ for this fortune. It is necessary for men to focus their hearts and souls [so as to love Allâhu ta’âlâ and not to be attached to anything other than He]; yet it is necessary as well to unite outwardly and to help each other mutually. This unity and cooperation is primarily necessary. For, of all creatures, man is the most needy.

The reason why man is the most needy is because man has

everything. Therefore, man needs all the things that are needed by everything. Man becomes attached to the things that he needs. Then, men’s attachments are more than the attachments of others. Each attachment drives man away from Allâhu ta’âlâ. For this reason, the creature that is farthest away from Allâhu ta’âlâ and the most deprived, is man. Two Persian couplets in English:

Man is the highest of creatures,
He, again, is the one deprived of this fortune.

If he does not come to himself,
No one will emulate him in his misfortune.

On the other hand, the reason why man is superior to any other creature is, again, because he has everything. Because he has gathered everything in himself, man’s mirror is perfect. All the things that are seen in the mirrors of other creatures are seen at the same place together only in his mirror. It is for this reason that man has become the best of creatures. Again, it is for this reason that the most deprived and the worst of creatures is man. For that matter, such a great Prophet as Hadrat Muhammad ‘sall-Allâhu ’alaihi wa sallam’ is a man; and in contrast, such an accursed person as Abû Jahl is, again, a man.

The great blessing that Allâhu ta’âlâ has made a means for gathering these faqîrs together is, no doubt, you. The hearts’ turning towards Allâhu ta’âlâ is also owing to you. Certainly, in view of the glad tidings, “The son is like his father,” you are our hope.

The valuable letter, which you had been so kind to write, honoured us in the blessed month of Ramadân. That has reminded me to write a few lines of the virtues of this great month:

The blessed month of Ramadân is very honourable. The thawâbs that are given for the supererogatory namâz, dhikr, alms and all other supererogatory acts of worship done in this month are like those that are given for the fard ones done in other months. One fard act of worship done in this month is like seventy fards done in other months. If a person gives (the supper called) Iftâr to a fasting person in this month, his sins will be forgiven. He will be emancipated from Hell. In addition, he will be given as many thawâbs as those which the fasting person receives. The thawâbs of that fasting person will not decrease. In this month, also those bosses who facilitate the work of those under their command and who make it easy for them to worship will be forgiven. They

will be emancipated from Hell. In the holy month of Ramadân, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to emancipate the slaves and would give whatever was asked from him. Those who can do good deeds in this month will be blessed with doing such deeds all the year round. If a person disrespects this month and commits sins in this month, he will spend all the year sinning. [We should deem this month an opportunity.] We should perform as many acts of worship as we can. We should do the deeds which Allâhu ta'âlâ likes. We should deem this month an opportunity for earning the next world. The Qur'ân was revealed in the month of Ramadân. The night of Qadr is in this month. In holy Ramadân it is a sunnat to have the iftâr early and to have the sahûr late. (Sahûr is the meal which is eaten towards dawn before beginning the fast. Please see the second chapter of the fifth fascicle of **Endless Bliss**.) Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was careful about performing these two acts of sunnat. Perhaps hurrying for the iftâr and being late for the sahûr shows man's incapacity and that he needs to eat and drink and, consequently, everything. And this is the meaning of worshipping. It is a sunnat to have the iftâr with a date. It is an important sunnat to recite the prayer, **"Zahabazzama' wabtallat-il urûq wa thabat-al-ajr inshâallah-u ta'âlâ"** after the iftâr, to perform the namâz of tarâwih and to read a khatm, (that is, to read the entire Qur'ân al-kerîm, in this month.)

Every night in this month, thousands of Muslims who are to go to Hell are forgiven and emancipated. In this month the gates of Paradise are opened. The gates of Hell are closed. The satans are chained. The doors of Compassion are opened. May Allâhu ta'âlâ bless us all with the lot of worshipping Him in a manner worthy of His greatness and with being on the right way which He likes! Âmîn.

[Those who fast at places where it is difficult to fast and who do not break their fast as a result of believing the lies of the enemies of Islam will be given more thawâbs. The holy month of Ramadân is the chastity of the Islamic religion. He who does not fast in this month is not respectful to this month. He who has not respected this month has destroyed Islam's chastity. Even a person who does not perform namâz should fast and avoid the harâms. Such people's fasting is accepted and is a symptom of their îmân.]

14 — FIRST VOLUME, 70th LETTER

This letter, written to Khân-i Khânân, informs that man's accumulating the 'âlam-i khalq and the 'âlam-i amr within himself makes him remote from Allâhu ta'âlâ on the one hand and brings him closer to Allâhu ta'âlâ on the other:

May Allâhu ta'âlâ keep you on the right way shown by Hadrat Muhammad Mustafâ's 'sall-Allâhu 'alaihi wa sallam' religion. May He have mercy upon those who say 'Âmîn' to this invocation! The accumulation of the 'âlam-i emr and the 'âlam-i khalq[1] within man has caused him to become close to Allâhu ta'âlâ, to be valuable and superior. It is this accumulation, again, which has caused him to become away from Allâhu ta'âlâ, to deviate from the right way, and to remain unaware of Him. Owing to this accumulation, man's mirror has been made perfect and he has been closer to Allâhu ta'âlâ. He has become eligible for reflecting the Names and Attributes of Allâhu ta'âlâ and even the Divine Person Himself (the Dhât-i-ilâhî). The hadîth-i qudsî that purports: **"I do not go into heaven or earth. But I go into the heart of My believing slave,"** implies this fact. Man's needing every mote of the motes in the 'âlam (all classes of beings) has caused him to be away from Allah. For, man needs everything, every mote. The twenty-ninth âyat of Baqara, **"I created everything on earth in order to meet your needs,"** states this fact. Because of this need of his, man sets his heart upon everything. On account of this indigence inherent in his nature, man is inclined to set his heart on worldly needs. And this, in turn, pushes him away from Allâhu ta'âlâ and causes him to deviate from the right way. Translation of a stanza in Persian:

The highest of creatures is man
He, again, is deprived of this rank.
If he does not give up that way and come back,
He will be more deprived than anybody else.

As is seen, man is the highest of creatures. He, again, is the

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[1] Please see the twentieth, the twenty-first, and the twenty-second chapters of the sixth fascicle of **Endless Bliss**.

lowest and the worst of creatures. For, as Hadrat Muhammad Mustafâ ‘sall-Allâhu ’alaihi wa sallam’, the Beloved One of the Creator of all beings, is a man, so is Abû Jahl bin Hishâm, the enemy of the Creator of all beings, a man. Then, unless a heart gets rid of loving others it will not attain the love of a being who is different from others. And this is a case of the worst wretchedness and disgrace. Following the formula of “if something cannot be obtained altogether, it should not be missed altogether,” we should spend this ephemeral life adapting ourselves to the owner of Islam ‘’alaihissalâtu wassalâm’. For, escaping the torment in the next world and attaining endless blessings will be possible only by following him ‘sall-Allâhu ’alaihi wa sallam’. To do this, he who has gold and silver possessions, banknotes, commercial property, and animals which graze on the grass, should pay his zakât as prescribed by Islam, thus showing that he is not attached to property and animals[1]. As we eat, drink, wear beautiful clothes, we should not think of our pleasure and comfort, but we should intend to become strong enough to perform our acts of worship and to obey the thirty-first âyat of Sûrat-ul-A’râf, which purports: **“When performing namâz, cover yourselves with lovely, clean attirements!”** We should not let these intentions become mixed with other intentions. If it is hard to make this intention, we should force ourselves to do it. There is a famous saying, “If you cannot weep, force yourself to weep.” To make such an intention we should incessantly pray and beg Allâhu ta’âlâ. Translation of a Persian couplet:

I hope He will see my tears.
For He turns drops of water into pearls.

Likewise, we, should do everything compatibly with the writings of those true savants who love and spare their religion, and we should deem it a means of security against endless torment to follow these savants, who refrain from the **rukhsats** permitted by Islam and hold fast to the **’azîmats** which Islam holds superior. Allâhu ta’âlâ declares in the hundred and forty-seventh âyat of Nisâ sûra: **“If you have îmân and are grateful for the blessings, Allâhu ta’âlâ will not torment you!”**

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[1] How to pay zakât is explained in the first chapter of the fifth fascicle of **Endless Bliss**.

15 —FIRST VOLUME, 71st LETTER

This letter, written to Khân-i Khânân's son Mirzâ Dârâb, informs that showing gratitude to Allâhu ta'âlâ is to be done by adapting oneself to Islam:

May Allâhu ta'âlâ increase your stamina and help you! Both reason and Islam confirm that he who does favours should be thanked. The degree of the gratitude is dependent upon the amount of the blessing coming. The greater the blessing, the greater the necessity to express gratitude. As is seen, the rich should be more grateful than the poor, depending on the degree of wealth. It is for this reason that the poor ones of this Ummat will go into Paradise five hundred years earlier than the rich.

To thank Allâhu ta'âlâ, it is necessary to have a belief compatible with what the savants of Ahl as-sunnat taught. For, it is only this group who will be saved from Hell. After correcting the belief, it is necessary to act compatibly with Islam. Islam should be learned from the books of the mujtahids of this group. [It should not be learned from a muftî who is a reformer, who knows nothing of Islam, from an unlearned hâfiz, or from the misguiding writings of irreligious people, which are written in newspapers under the pretence of praising Islam in order to deceive young people.] Then the turn comes to tasfiya and tezkiya[1] on the way shown by great Sunnite men of Tasawwuf.

There are great benefits in this third stage of gratitude, though it is not obligatory. But the first two stages are obligatory. For, these two are the base, the essence of Islam. Islam perfects and matures an individual by means of the third stage. Everything outside these three stages, which are the belief of Ahl as-sunnat, the commandments of Islam, and progress along the way of great men of Tasawwuf, is nothing but sinning, disobedience and ingratitude, including troublesome mortifications and vehement struggles. Ancient Indian Brahmins and Greek philosophers engaged in great acts of mortification. Yet, because they did not adapt themselves to Prophets ''alaihimussalâm', all their practices

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[1] Please see the thirty-second chapter of the fifth fascicle of **Endless Bliss**.

were sins rather than acts of thanksgiving to Allâhu ta'âlâ. None of them were accepted. In the next world they will not be saved from Hell. Then, hold fast to the way of our Sayyid, of our Master, of our Saviour, of our Intercessor for the forgiveness of our sins, of our Specialist who cures our hearts and souls, that is, of our Master Muhammad Rasûlullah 'sall-Allâhu 'alaihi wa 'alâ âlihi wa sallam', and to the way of his four Khalîfas! His four Khalîfas 'ridwânullâhi ta'âlâ 'alaihim ajma'în' are the guides along the way to salvation, who will conduct you to happiness. Allâhu ta'âlâ will bless those who walk along this way.

[To say, "May Allah bless you," does not mean to say that He will bless you even though you are in this state. It means to say, "May He correct your morals and deeds and change you into a state by which He will bless you!"]

16 — FIRST VOLUME, 36th LETTER

This letter, written to Hâdji Muhammad Lâhôrî, states that the Ahkâm-i-islâmiyya bears the happinesses of this world and the next, that there is no happiness obtained outside the Ahkâm-i-islâmiyya, and that tarîqat and haqîqat are the helpers of the Ahkâm-i-islâmiyya.

May Allâhu ta'âlâ let us all know the haqîqat of the religion of our Master Muhammad Mustafâ 'sall-Allâhu alaihi wa sallam', and bless us with attaining this haqîqat! Âmîn.

Islam consists of three constituents: 'Ilm, 'amal and ikhlâs, [that is, to learn the teachings of Islam, to do what is learned, and to do everything for Allah's grace.] A person who has not attained these three blessings has not attained Islam. When a person attains Islam, Allâhu ta'âlâ likes him. The fifteenth âyat of 'Imrân Sûra and the seventy-third âyat of Tawba Sûra purport that being liked by Allâhu ta'âlâ is the highest, the most valuable of all the fortunes of this world and the next. Then, Islam is the capital that makes one obtain all the fortunes of this world and the next. There is no goodness to be looked for, to be desired without Islam. Tarîqat and haqîqat,[1] which are attained by great men of Tasawwuf, are the assistants, servants of Islam, and are useful in attaining ikhlâs, which is the third constituent of Islam. They are not intended to obtain something beyond Islam. The hâls, the mawâjid, the 'ulûm

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[1] Please see the thirty-eighth chapter of the sixth fascicle of **Endless Bliss**.

and the ma'rifats, which the wayfarers of Tasawwuf see on their way, are not things to be aspired to. They all, like illusions and fancies, are transient. They are nothing but a means for training and improving those wayfarers. It is necessary to pass them all, to leave them behind, and to reach the grade of **ridâ.** The end of the grades, stages on the way of sulûk and jadhba is the grade of ridâ. For, the aim of the way of tarîqat and haqîqat is to attain ikhlâs, which happens at the grade of ridâ. They honour only one out of tens of thousands of the travellers of Tasawwuf with attaining ikhlâs and the grade of ridâ by rescuing him from three kinds of tajallîs and from the mushâhadas that are based on ma'rifats. Those poor people who cannot see the truth think of hâls and mawâjids as something. They yearn for mushâhadas and tajallîs. Thus, they get stranded on the way, being unable to get rid of delusions and fancies and reach perfection in Islam. It is purported in the thirteenth âyat of Shûrâ Sûra: **"Allâhu ta'âlâ chooses whomever He likes of His slaves for Himself. To those who turn away from others and want Him only, He shows the way to attain Him."** Yes, to reach the grade of ikhlâs and ridâ, it is necessary to go through these hâls and mawâjid and to acquire these pieces of knowledge and ma'rifats. They are the path that guide to the purpose. They are the beginning of the purpose. Only after ten years' travel on this way was this faqîr (Imâm-i Rabbânî) enabled to know this fact. Not before then did the beauty named Islam show its glory as the alms of His beloved Prophet 'sall-Allâhu 'alaihi wa sallam'. I had not gotten stuck in the hâls and mawâjid before, either. I had had no other desire than that of attaining the haqîqat of Islam. But the sun of haqîqat rose only ten years later. Much gratitude be to Allâhu ta'âlâ for this favour of His. [The commands and prohibitions of Allâhu ta'âlâ, as an ensemble, are termed the **Ahkâm-i-islâmiyya**.]

The death of Mayân Shaikh Jamâl 'quddisa sirruh', who attained Allâhu ta'âlâ's forgiveness, has caused sorrow among all the Muslims. I request that you offer condolence to his children and recite the Fâtiha on behalf of this faqîr, and I send my salâm.

While your soul is in your body, perform dhikr.
Cleaning the heart is through dhikr of Rahmân.

17 — FIRST VOLUME, 51st LETTER

This letter, written again to Sayyid Shaikh Ferîd ‘rahmatullâhi ’alaih’, encourages to spread Islam.

I invoke Allâhu ta’âlâ that the Islamic sun will shine with the help of that great family! May the beauty of the divine rules spread far and near! Translation of a Persian line:

This matters, nothing else!

And today, when Muslims are so forlorn, the hope of their salvation from this whirlpool of heresy is on board the ship of the sons of the Best of Mankind. It is stated in a hadîth: **“My Ahl-i bayt, that is, my sons, are like Hadrat Noah’s ship. Those who take refuge with them will be saved.”** Strive hard so that you may attain this great fortune! So much gratitude be to Allâhu ta’âlâ. He has given you such blessings as rank, power, and influential speech. The honour of your own person being added to these, it will be very easy for you to surpass all of your peers in the field of salvation. [Hadrat Alî and Hadrat Fâtima ‘radiy-Allâhu ’anhumâ’ and their children and all of their descendants are called **Ahl-i bayt**.]

This faqîr (Imâm-i Rabbânî means himself) attempted to be honoured with your exalted service in order to say words like these which are useful for strengthening and spreading this true religion, Islam. The crescent of the blessed month of Ramadân was seen when I was in Delhi. It was seen that your honourable mother wanted us to stay in Delhi; therefore we stayed there to listen to the khatm of the Qur’ân. The commander is Allâhu ta’âlâ. I invoke Allâhu ta’âlâ for your happiness in this world and the next.

18 — ISLAM

An excerpt taken from the fifty-seventh page of the booklet Râbita-i sherîfa by Sayyid ’Abdulhakîm ibni Mustafâ Arwâsî.

Islam consists of the way and rules which Allâhu ta’âlâ sent to His beloved Prophet Hadrat Muhammad through an angel named Jebrâil. Islam will make people comfortable and happy in this world and the next. Everything superior and useful is within Islam. Islam has gathered within itself all the visible and invisible excellences of the past dispensations. All sorts of happiness and success are within it. It consists of essentials and ethical rules acceptable to unerring, unfailing minds.

People with faultless creation will not refuse or loathe it. There is no harm in Islam. There is no benefit outside of Islam, nor can there be any. To think of any benefit outside of Islam would mean to expect beverage from a mirage. Islam commands us to improve countries and promote people, to love and help one another and to live in brotherhood, and asks us to respect the commandments of Allâhu ta’âlâ and pity creatures, to love the land and the flag of the native land, to obey the laws, and to pay taxes honestly and in time. It bears responsibility towards every creature. It provides for the purification of the nafs, and distinguishes bad habits from good ones. It commands us to have good habits, and severely rejects and prohibits bad habits. It commands us to get on well with non-Muslim citizens, owners of bid’at and those who follow different madhhabs, and it commands chastity and modesty in every respect. It forces us to be completely healthy. It refuses and prohibits laziness and wasting time. It absolutely commands agriculture, trade and arts. It attaches due importance to knowledge, science, techniques and industry. It asks men to help and serve one another mutually. It forces us to protect the lives, property and chastity of those in other religions, sects and faiths, and severely prohibits to attack them or to form organizations that interfere with politics and state affairs. It teaches us the rights of individuals, children, families and peoples, and it observes a right and responsibility towards the living, the dead and the coming generations, towards everybody. It is **Sa’âdat-i dârayn,** that is, it includes the happiness of this world and the next.

Other religions are not so. All other religions have been

defiled, and ideas and thoughts issuing from the human mind have taken the place of divine rules. For this reason, they have never been lâyataghayyar[1] and have remained only as forms and dead words over against an ever-improving and changing life. Allâhu ta'âlâ has based the Islamic religion upon principles that will provide improvements to address the progress of life and life's ever-changing needs. To say that Islam is the unchangeable rules based on the needs of the Middle Ages would mean to slander the Islamic religion.

[On Wednesday, June 13, 1962, the morning papers of Istanbul stated as follows:

In 1953, 105 million of Africa's population of 215 million were Muslims. This number has increased today. Because the Islamic religion respects everybody's honour and dignity with no regard to race, nationality, political belief, language or education, it brings great success.

Misleading Muslims' children with lies and slanders and enticing them by holding them to promises of money and rank, British agents and Jews uprooted the Islamic Ottoman State. They disseminated irreligiousness and made it a fashion among younger generations. They called such atrocities as women's and girls' going out without covering themselves properly, fornication, imbibition, immorality and irreligiousness, 'progressivism'. They annihilated Islamic scholars, Islamic knowledge. British spies and freemasons disguised themselves as religious men and spoiled Islam's pulchritudinous ethical values and tenets of worship. Islam became absent in essence and present in name. In the time of the Party of Union, even law-givers, beys and pashas became enemies of Islam. They enacted laws destructive of Islam. Religious piety or devotedness became an offence. They gibbetted numerous Muslims and slaughtered many others. Observing religious practices and prohibitions was called separatism. Those who performed Amr-i ma'rûf, that is, who taught Islam or wrote about it correctly, were called 'enemies of the regime'. Al-hamdu-li-llah (thanks and praise be to Allah)! Such Christian aggressions did not continue. The Islamic sun is shining again in our cherished country. The enemy's lies and treacheries have given themselves away. True religious teachings are being published freely. Therefore, every Muslim must show his gratitude for this freedom and endevour to learn correctly this sacred religion of ours for

[1] immutable, unalterable.

which our ancestors sacrificed their lives. If we do not teach our religion to our children and initiate them into leading a life of obedience to Islam, the enemy lying in wait and their fatuous mercenaries will resume their onslaught to defile our progeny. Today, people living in Europe and America believe in life after death, Paradise and Hell. Their churches and synagogues swarm with them weekly. Religious teaching is compulsory in their schools. If a person says that Europeans and Americans are wise, modern and civilized people and boasts about imitating them in lying, imbibition, gambling, fornication and adultery and then does not believe as they do, isn't he a liar? We, Muslims, say that Europeans are ignorant, idiotic, and primitive because they deify Îsâ (Jesus) ''alaihis-salâm' and his mother. They worship him. This makes them polytheists. Among them, those who conduct themselves in conformity with hadrat Muhammad's ''alaihis-salâm' religion in their worldly occupations attain Allâhu ta'âlâ's blessings, living in comfort and peace. Yet because they do not believe in this exalted Prophet and his religion, they shall burn eternally in Hell.]

19 — FIRST VOLUME, 52nd LETTER

This letter, written to Sayyid Shaikh Ferîd, explains the wickedness of the nafs-i ammâra, the illness peculiar to it, and its medicine:

We have been honoured with reading your blessed letter, which you mercifully offered to your inferiors who pray for you. May Allâhu ta'âlâ, for the sake of your great ancestor (Muhammad) ''alaihis-salâm', increase your rewards, heighten your degree, enlarge your chest, which is a source of knowledge, and facilitate your work! May Allâhu ta'âlâ keep our body and soul in His way and forgive (the sins of) those who say "Âmîn" after our prayer! Âmîn. You complain about the existence of evil-spirited people who want to sow discord and arouse instigation among your officials. My dear son! Man's nafs-i ammâra has the ambition to seize a post, to come to the fore. Its only desire is to be the chief so that everybody will bow their heads before it. It does not like to need anybody or to be under someone else's command. These desires of the nafs mean that it wants to be a god, an idol, so that everybody will worship it. It wants to be a partner with Allâhu ta'âlâ. Even more, the nafs is so base that it

does not like partnership but wants to be the only ruler, commander, with everybody under its command. Allâhu ta'âlâ declares in a hadîth-i qudsî: **"Bear hostility against your nafs! For, your nafs is My enemy."** This means to say that to strengthen the nafs, to gratify its desires to obtain property, positions, ranks, to be superior to everybody and to abhor everybody, would mean to help and strengthen this enemy of Allâhu ta'âlâ; it should be realized what a terrible, horrible felony this is. Allâhu ta'âlâ declares in a hadîth-i qudsî: **"Greatness, superiority are peculiar to Me. He who wants to be My partner in these two is My great enemy. Without pitying him, I shall fling him into Hell fire."** [As is seen, such worldly wealths as property, rank, post, commandership and leadership should be desired not for following the nafs but for doing and practising Allah's commands, for serving people and Muslims. It will be a great act of worship to desire them with this intention and to do them.]

The reason why Allâhu ta'âlâ is hostile against the world, why the world is so base, is because it causes the nafs to get its desires and because it strengthens the nafs. He who helps the nafs, which is Allah's enemy, will certainly be Allah's enemy. Our Prophet 'sall-Allâhu 'alaihi wa sallam' praised being poor, for poverty will not allow the nafs to obtain its desires. It will not listen to it. It will take its conceit out of it. The sending of Prophets, Islam's commands and prohibitions are all intended to break the nafs, to crush it, and to prevent its excessive activities. The more Islam is obeyed, the fewer desires will the nafs have. It is for this reason that doing one command of Islam is more effective in annihilating the desires of the nafs than thousands of years of riyâzat and mujâhada done on one's own.

[**Riyâzat** means not to do the desires of the nafs. **Mujâhada** means to struggle against the nafs, to do what the nafs dislikes.] In fact, those riyâzats and mujâhadas that are not suitable with Islam augment the desires of the nafs. They cause it to become inordinate. The Brahmin priests in India and the magicians called jukiyya went quite far into riyâzat and mujâhada; yet all their endeavours proved useless. In fact, they made their nafs even more thoroughgoing and outrageous.

[Irreligious people in India call the highest of the four spiritual classes Brahmin, which means the chief of the Hindu priestly caste of Brahmin. Jûkî is the name given to the dervishes of Hindu disbelievers.]

For example, paying one cent of zakât, which Islam commands, to people prescribed by Islam, destroys the nafs very much more than giving thousands of gold coins as alms or by doing favours on one's own. On the day of Bayram ('Iyd), eating and drinking instead of fasting, because Islam commands us to do so, is more useful than fasting for years. Performing the two rak'ats of morning prayer in jamâ'at is better than performing supererogatory prayers all night till morning and then (falling asleep and) not performing morning prayer in jamâ'at.

In short, unless the nafs is purified and wakes up from the dream of being a chief or being superior, it is impossible to escape perdition. Before going to endless death, it is necessary to consider saving the nafs from this illness. The blessed word **Lâ ilâha il-l-Allah** dispels all the mendacious idols inside and outside of man, and so it is the most useful, the most effective medicine for purifying the nafs. Great men of Tasawwuf chose this word for the purification of the nafs. Translation of a Persian couplet:

Unless the road is cleaned with the broom of Lâ,
You will not attain the palace of il-l-Allah!

If the nafs goes astray and becomes obstinate, it is necessary to refresh the îmân by expressing this word. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Renew your îmân by saying Lâ ilâha il-l-Allah!"** It is always necessary to say it, for the nafs-i ammâre is always filthy. The following hadîth-i-sherîf states the virtues of this beautiful word of tawhîd: **"If they put the earth and the heaven on one scale of the balance and this word of tawhîd on the other scale, certainly the scale on which this word is laid will weigh heavier."**

Salâms to those who are on the right way and to those who follow the footsteps of Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam'!

20 — SECOND VOLUME, 25th LETTER

This letter, written to Khwâja Sharâfaddîn-i Huseyn, explains that everything done so as to follow Rasûlullah is dhikr:

Alhamdu-l-illâhi wa salâmun 'ibâdihil ladhî-n-astafâ. The letter which my dear son sent through Mawlâna 'Abd-ur-Rashîd and Mawlâna Jân Muhammad has reached us, together with the sum of the votive offering. May Allâhu ta'âlâ bestow the best things upon you in return! We are glad to hear that you are in good health.

O my son! This time of yours is a chance. And chance is a great blessing. Time that is spent in good health and without care is a rare blessing. Every hour should be spent remembering Allâhu ta'âlâ. Everything, even buying and selling, done in obedience to Rasûlullah, will become dhikr. Then, every action, every attitude should be adapted to Rasûlullah. Thus all of them will become dhikr. **Dhikr** means to expel unawareness.[1] That is, it means to remember Allâhu ta'âlâ. When one observes Allah's commands and prohibitions in one's every action, every deed, one will be secure against forgetting about the Owner of the commandments and prohibitions and will always remember Him.

21 — THIRD VOLUME, 105th LETTER

This letter, written in response to a letter from Shaikh Hasan-i Berkî, encourages to recover the forgotten sunnats and to avoid bid'ats.

I begin to write this letter with the Basmala. May hamd (praise and gratitude) be to Allâhu ta'âlâ. I send my salâms to and invocations for the good people chosen by Allâhu ta'âlâ. I very much rejoiced to read the letter from my brother Shaikh Hasan. Valuable pieces of knowledge and ma'rifats were written in it. When I understood them, I became very happy. Thanks be to Allâhu ta'âlâ, all the knowledge and kashfs which you wrote are correct. They are all agreeable with the Qur'ân and hadîths. So are the right beliefs of the savants of Ahl as-sunnat. May

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[1] Please see the twenty-fifth chapter of the fourth fascicle of **Endless Bliss**.

Allâhu ta'âlâ keep you on the right way. May He bless you with attaining high grades! You write that you have been striving to extirpate bid'ats, which are so widespread. At such a time as this, when the darknesses of bid'ats is so prevalent, it is a very great blessing to bring about the annihilation of one bid'at and to recover one of the forgotten sunnats. Our Prophet 'sall-Allâhu 'alaihi wa sallam' states in a sahîh hadîth: **"He who recovers one of my forgotten sunnats will receive as many thawâbs as a hundred martyrs will receive!"** The greatness of this deed must be inferred from this hadîth. But, when doing this, there is an important subtlety to be observed. That is, while trying to recover one sunnat, we should not cause any fitna; one goodness should not give birth to a variety of problems or evils, for we live in the latest time. We are in a century when Muslims are weak and forlorn.

[It is written in **Hadîqa**, in its chapter dealing with fitna: "Fitna means to cause faction among Muslims, to cause them trouble, harms and sins, to instigate the people to revolt against the State. It is wâjib to obey the government even if it is a cruel one." In **Berîqa**, in page ninety-one, it is stated: "It is wâjib to obey the orders of the ruler in charge, if they are in agreement with Islam, even if he is as low and despicable and common as an Abyssinian slave. If his orders are not agreeable with Islamic principles, it is still better to obey him, not to cause fitna and fasâd." Also, it will cause fitna for men of religion to give people fatwâs that they will not be able to carry out. So is the case with telling a villager or an old person that he cannot perform namâz without knowing tajwîd.[1] Since it has become impossible for such people to learn it, they may cease from namâz altogether. In fact, there are those (savants) who give the fatwâ that namâz can be performed without tajwîd. This fatwâ is weak, yet it is better than not performing namâz at all. Considering that it is permissible to follow another Madhhab when there is haraj, we should not produce hardships for the ignorant or the incapable. The book **Sharh-ul-ma'fuwât** explains this fact. Please see the fourth chapter of the fourth fascicle of **Endless Bliss**! We should not prevent them from visiting graves and tombs or from votive offerings for the Awliyâ or from asking for blessings by visiting

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[1] Tajwîd is the discipline dealing with how read or recite the âyats of the Qur'ân al-kerîm properly and correctly.

their graves. We should not deny the fact that the Awliyâ have karâmât (pl. form of karâmat) also after their death, for there are fatwâs that say that it is permissible (jâiz).[1] [In **Berîqa**, in page 270, it states: “It is permissible to invoke Allâhu ta’âlâ through Prophets or pious Muslims, or to ask them to intercede, because a mu’jiza or karâmat does not cease with death. Ramli[2] also explained that a karâmat will not become void by death. Ajhûrî[3] informs that the power of Awliyâ will increase after their death, and when alive, they are like swords in their sheath, whereas the sword is drawn when they die.”] We should not give advice that will cause fitna. If he who has power and authority does not advise, it will be **Mudâhana**, which is harâm. If he does not advise lest he will cause fitna though he has enough power it will be **Mudârâ**, which is permissible. In fact, it will be mustahab (an action which is liked by Allâhu ta’âlâ). To use power is the duty of state authorities. Those who ridicule and harm Islam should not be advised. Advice should not be thrown to the teeth of a person, but it should be given under the guise of a general comment, i.e. indirectly. We should not quarrel with anybody. A person came to Rasûlullah. Upon seeing him from the distance, he (Rasûlullah) said, **“He is the worst of his tribe.”** When he entered the room, he met him with a smile, praised him. When he was gone, Hadrat ’Âisha asked Rasûlullah why. He said, **“The worst of people is the person who is not approached in order to be safe from his harm.”** He was a munâfiq presiding over some Muslims. In order to protect Muslims against his harm, Rasûlullah implemented mudârâ. Hence, it is not ghiybat (backbiting) to tell others about a person whose sins, indecencies

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[1] According to Islamic scholars, ‘jâiz’, in this sense, means ‘possible’. Allâhu ta’âlâ creates everything through laws of causation which we express in terms such as ‘laws of physics (chemistry, etc.). We call this divine habit of His ‘’âdat-i-ilâhî’. Sometimes He suspends His laws of causation for the sake of some of His slaves whom He loves. Those beloved slaves of His are either Prophets or Awliyâ. When such extraordinary events take place through Prophets they are called ‘mu’jiza’. When they take place through the Awliyâ the are termed ‘karâmat’.

[2] Khayr-ud-dîn Ramlî bin Ahmad Hanafî ‘rahmatullâhi ’alaih’ (993 [1585 A.D.], Ramla – 1081 [1670], the same place).

[3] Ajhurî ’Alî Mâlikî of Egypt ‘rahmatullâhi ta’âlâ ’alaih’ (967 – 1066 [1656 A.D.]).

and cruelty are public, that is, notorious among people, and that mudârâ is permissible in order to be safe from his harm. It is declared in a hadîth in **Kunûz,** by 'Abd-ur-Râ'ûf-i Munâwî: **"I was sent in order to apply mudârâ for people."** It is called **Mudârâ** to give what is worldly in order to protect the religion and the world. It is called **Mudâhana** to give the religion in order to obtain what is worldly. To please someone's heart through soft words, favours and even lies is to give what is worldly. When seeing Muslims' grave sins, [the ones which they have committed secretly,] it is necessary to conceal them. It is **qazf** to tell them to others. It is a graver sin to expose them to other people out of supposition or slander."]

Do your best to educate and to bring up so as to be well-mannered and well-learned the late Mawlânâ Ahmad's 'rahmatullâhi ta'âlâ 'alaih' children. Teach them spiritual and bodily adabs! Be an example for everybody you know and meet and even all your brothers-in-Islam there by obeying Islam and holding fast to the Sunnat! Tell everybody about the harms of committing bid'ats and of disbelief! May Allâhu ta'âlâ bless you with the lot of doing good deeds! May He give success to those who strive for the spreading of the Islamic religion and for teaching it to young people! May He protect us and our children against going astray by being deceived by the enemies of religion and virtue, by those who strive to demolish the Islamic religion and steal the îmân and ethical values of the pure youth, and by those who try to deceive the young people through lies and slanders! Âmîn.

[Imâm-i Rabbânî 'rahmatullâhi 'alaih', in his 68th letter in the second volume of **Maktûbât**, quotes a hadîth-i-sherîf which states: **"Until the earth is covered by kufr, so that kufr is prevalent and disbelief is practised everywhere, Hadrat-i Mahdî will not come."** Hence; before Hadrat-i Mahdî, kufr and disbelief will cover the entire earth and Muslims and the Islamic religion will be gharîb (forlorn; with no one to help and support them). Our Prophet 'sall-Allâhu 'alaihi wa sallam' informed us that towards the end of the world Muslims will become gharîb, and he said: **"Worship done during the time of herj**[1] **and fitna will be similar to an immigration** [from Mekka to Medina] **to me."** Everybody knows that minor police or military operations

[1] turmoil, commoton, confusion.

executed during turmoil or commotion are incomparably more valuable than large-scale military manoeuvres conducted during times of peace. Heroism when there is no fitna will have almost no value at all. Thus, the most valuable of all prayers are those performed during times of fitna. If you want to be among people saved on the Day of Rising and be valuable at such a time, do the things which Allâhu ta'âlâ has approved of and the things He likes! Grasp the Sunnat-i seniyya, that is, the path of Muhammad 'sall-Allâhu 'alaihi wa sallam'. Do nothing incompatible with this way. **Ashab-i Kahf** 'rahmatullâhi ta'âlâ 'alaihim ajma'în', by immigrating when fitna became widespread, attained a high rank. You are the Ummat (followers) of Muhammad 'alaihissalâm', the best Ummat of all. Do not waste your time in lahw and la'b, that is, in games and fun. Do not spend your time kicking a ball, like children!]

My son! When fitna is widespread and fasâds are rife, it is time to repent and make istighfâr. You must keep aloof and not participate in fitna. Fitna is growing and spreading each day. Our beloved Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"As the Doomsday approaches, fitna will increase. It will resemble the gathering of dusk as night begins. Many who leave their homes in the morning as Muslims, will return home as disbelievers in the evening. While they are Muslims in the evening, they will lose their faith during the night at places of amusement. During such times, to stay at home is better than being involved in fitna. Those who stay aloof are better than those who attack and lead in front. On that day, break your arrows! Leave your weapons and swords! Address everybody with a smiling face and sweet words! Do not leave your house!"** This is the end of the translations from Maktûbât. Muslims should follow this advice. They should not be deceived by the books and fake interpretations that are harmful and encourage fitna and rebellion and which are written by ignorant heretics and lâ-madhhabîs, such as Mawdûdî and Sayyid Qutb. Jihâd means the war conducted by the state with armed forces against enemies, against unbelievers, and against corrupt people. Whether the State is an Islamic state or a non-Muslim state, whether it administers justice or perpetrates persecution, a rebellion against one's State, which in most cases entails civil and fratricidal bloodshed can by no means be crowned with the appelation 'jihâd'. It can only be called fitna, and fasâd. Our Prophet 'sall-Allâhu 'alaihi wa sallam' said: **"May Allâhu ta'âlâ**

damn those who cause fitna.” Muslims do not rebel against the State. They do not take part in fitna and rebellions. They do not disobey the laws. [Ahl-i sunnat savants were never involved in politics, never accepted governmental duties, and they always advised state staff with their writings and words and in this way showed them the correct and fair ways of ruling. Some ignorant religious people joined in state affairs by deviating from the way of the Ahl-i sunnat savants; they abandoned the job of learning and teaching, which were their main duties; and thus they brought no advantages for themselves or for Muslims. Mustafa Sabri Efendi, one of the latest Ottoman Shaikh-ul-Islâms, worked for a political party named **I’tilâf Fırkası.** Husamaddîn Pachali, who was a shaikh of a derghâh, wrote in his (so-called) tafsîr that the members of the political party named **Ittihâd and Terakkî** were praised in the Qur’ân, especially in the 111th chapter (Sûra Lahab). Musa Kâzim, Shaikh-ul-Islâm, and Mustafa Hayrî Efendi, of Urgub, were members of the political party Ittihâd and Tarakkî, and were also freemasons. Şemseddin Günaltay, of Erzincan, was a professor of the history of religions, yet after becoming a member of the Ittihâd and Tarakkî party, first he became a member of parliament and then the Prime Minister of Turkey. Yahyâ Gâlib was a shaikh of a derghâh called Ummi Sinan Tekkesi at Eyyub Sultan in Istanbul, but he went into politics, and then became the deputy of the city of Kırşehir. Mustafa Fevzi, of Akhisar, was a minister of religious affairs, but he entered a political party named **Halk Fırkası,** and became a member of parliament and also the head of a committee of judges. Fehmi Efendi, the son of Ziyâuddîn Efendi, of Gümüşhane and a man of sufism, was the Mufti of Istanbul, but he joined the Halk Fırkası, a political party of that time. Sayyid ’Abd-ul-Qâdir Efendi, who was a member of âyân [the Senate] during the time of Sultan ’Abdulhamîd Khân, and Mustafa Sabri Efendi, the last Ottoman Shaikh-ul-Islâm, were Sunnî scholars. They struggled against those venal statesmen who had sold themselves to the British, and against those men of religion who strove to demolish Islam from within.]

With no-one is worldly property, gold or silver perpetual;
To repair a ruined heart is the competence that is real.
The ephemeral earth is it called, and an ever-spinning one, too.
Mankind is a lantern, going out is its inevitable final!

22 — SECOND VOLUME, 23rd LETTER

This letter, written to Khwâja Muhammad ’Abdullah ‘sallamahullâhu wa abkâhu wa awsalahu ilâ ghâyati mâ yatamannâhu’, his master Muhammad Bâqî Billâh’s ‘quddisa sirruh’ son, says that the first thing to do is to hold fast to the Sunnat-i saniyya and to avoid bid’ats, and many other things:

Praise and gratitude be to Allâhu ta’âlâ. I invoke Him to bestow salvation and goodness upon those people whom He has chosen. My dear son! The primary advice that I will give you and to the other beloved friends is to hold fast to the Sunnat-i saniyya and to avoid bid’ats. The Islamic religion has been becoming gharîb and weak. Muslims are now forlorn. From now on it will go on being gharîb, too. This will go so far that there will not be anybody left on earth to say “Allah.” It has been said that Doomsday will come when there are no longer any good people on the earth and evil has spread everywhere.

[Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“There will come such a time when only the name of Islam will remain on my Ummat. Believers will practise only a few Islamic customs, and they will not have any îmân left. The Qur’ân al-kerîm will only be read (or recited). They will not even know of the commandments and prohibitions. Their only thought will be about eating and drinking. They will forget about Allâhu ta’âlâ. They will worship money only. They will become women’s slaves. They will not be contented with earning a little, nor will they be satisfied with earning much.”**

Hadrat ’Abdulwahhâb-i Sha’rânî ‘rahmatullâhi ’alaih’ says in his book entitled **Mukhtasar-i Tadhkira-i Qurtubî**:[1] “It is stated in a hadîth quoted by Ibni Mâja: **‘There will come such a time when Islam, as the colour, the beauty of a dress fades, will fade away from the earth so much so that namâz, fasting, hajj and alms will**

[1] **Tadhkira-i-Qurtubî** is a book written by Abu ’Abdullah Muhammad Qurtubî (of Cordova) ‘rahmatullâhi ’alaih’ (d. 671 [1272 A.D.], an Andalusian scholar. **Mukhtasar-i-Tadhkira-i-Qurtubî**, an abridged version of the book, is available from **Hakîkat Kitâbevi** of Istanbul, Turkey.

be forgotten. None of the Qur'ân's âyats will be left on the earth.' " Imâm-i Qurtubî states: "Islam's being forgotten will take place after Hadrat Îsâ's (Jesus) descent from heaven and death. Before that, Muslims will be gharîb (forlorn). Although the Qur'ân al-kerîm will not be obeyed, it will not be forgotten altogether." It is written in **Ma'rifatnâma**: "There are many presages of Doomsday. Mosques will be plentiful, but the jamâ'at (congregation of Muslims in mosques) will be small. Buildings will be tall, dresses thin, and women will be domineering. Men will become effeminate."]

The happiest, the most fortunate person is he who recovers one of the forgotten sunnats and annihilates one of the widespread bid'ats during a time when irreligiousness is on the increase. We are now in such a time when a thousand years have elapsed after the Best of Mankind (Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam'). As we distance from the time of happiness of our Prophet, the sunnats are gradually being buried and, lies being on the increase, bid'ats are spreading. A hero is needed who will uphold the sunnats and stop, expel the bid'ats. To spread bid'ats is to demolish Islam. To respect those who make up and commit bid'ats, to deem them great will cause Islam to perish. It is declared in a hadîth: **"He who says 'great' about those who commit bid'ats has helped the demolition of Islam."** The meaning of this should be given due consideration. Utmost energy should be spent in striving to uncover one sunnat and to annihilate one bid'at. To strengthen Islam anytime, especially when Islam has become so weak, it is necessary to spread the sunnats and demolish the bid'ats. Former Islamic savants, maybe having seen some beauty in the bid'ats, gave some of them the name of hasana [beautiful]. But this faqîr [Imâm-i Rabbânî] does not follow them in this respect; I do not regard any of the bid'ats as beautiful. I see all of them as dark and cloudy. Our Prophet declared: **"All bid'ats are aberration, deviation from the right way."** During such a time as this when Islam has become weak, I see that salvation and escaping from Hell depends on holding fast to the Sunnat; and the destruction of the religion is, no matter how, in falling for any bid'at. I understand that each bid'at is like a pickaxe used to demolish the building of Islam and all sunnats are like brilliant stars guiding you on a dark night. May Allâhu ta'âlâ give enough reason to the hodjas of our time so that they will not say that any bid'at is beautiful or allow any bid'at to be committed. They

should not tolerate bid'ats even if they seem to illuminate darkness like the rising of the sun! For, the satans do their work easily outside the area of the sunnats. In earlier times, Islam being powerful, the darkness of bid'ats was not conspicuous, but, perhaps, owing to the world-wide powerful light of Islam, some of the darkness appeared as if it were bright. Therefore, they were said to be beautiful. In actual fact, however, those bid'ats did not have any brightness or beauty, either. But now, Islam having become weak and disbelievers' customs and even the symptoms of disbelief having become settled [as fashion] among Muslims, each bid'at has done its harm, and Islam, without anyone noticing it, has been slipping away. Our hodjas should be most vigilant in this respect, and they should not pioneer the spreading of bid'ats by saying, "It is permissible to do so and so," or "Such and such things are not harmful," by putting forward past fatwâs. As the saying goes, "The religion will change in process of time." It is wrong for disbelievers to use this saying as tongs for demolishing Islam and for establishing bid'ats and disbelief. The bid'ats having covered all the world, this age looks like a dark night. The sunnats being on the decrease, their lights blink like fire-flies flying here and there in a dark night. As the committing of bid'ats increases, the darkness of the night has been increasing and the light of the sunnats has been decreasing. But the increasing of the sunnats would decrease the darkness and increase the light. He who wishes may increase the darkness of bid'ats, thus strengthening the devil's army! And he who wishes may increase the light of the sunnats, thus strengthening the soldiers of Allâhu ta'âlâ! You should know well that the end of the followers of the devil is a catastrophic loss. He who is in the army of Allâhu ta'âlâ will attain endless bliss.

[Let us repeat that those beliefs, words, actions, manners and customs which did not exist during the time of our Prophet 'sall-Allâhu 'alaihi wa sallam' or during the times of his four Khalîfas 'ridwânullâhi 'alaihim ajma'în', but which were made up, invented later in Islam are called **bid'at.** It is bid'at to make up all these under the name of Islam and worship, while saying about the things which Islam holds important, "They are outside of Islam, they do not concern Islam." Some of the bid'ats are disbelief. Some others are grave sins. One of these bid'ats is to read (or recite) the Qur'ân al-kerîm or to say the adhân (or azân) through loud-speakers or radios.

It is written in the annotation to the hundred and eighty-sixth

letter of the Arabic and Persian versions of the book **Maktûbât**: “Most Islamic savants classified the bid’ats in deeds into two groups: Renovations and reforms that were not against the Sunnat, i.e., those that had their inception in the first century (hijrî), were called **bid’at-i hasana.** And those that did not appear (in the first century) were called **bid’at-i seyyia.** However, Hadrat Imâm-i Rabbânî would not blemish with the appellation ‘bid’at’ the ones that existed in the first Islamic century. Instead, he called them **sunnat-i hasana.** Examples of these are performing the Mawlîd and building minarets and tombs. He gave the name bid’at only to those without an origin. According to Wahhâbîs, these bid’at-i-hasanas also sould be termed bid’at-i-seyyia. They said that sunnat-i hasanas also were shirk (polytheism). On the other hand, ignorant men of religion called most of the bid’ât-i seyyias bid’at-i hasana, and thus caused these atrocious bid’ats to become widespread. In censuring bid’ats, Hadrat Imâm-i Rabbânî is not against the Islamic savants, but he is against the ignorant men of religion.”]

Also, today’s men of Tasawwuf should be reasonable and, realizing that Islam is so weak and concocted things have turned into faith and worship, they should not imitate those actions of their master dervishes which are not suitable with the Sunnat. They should not adopt those things that do not exist in Islam as faith and acts of worship for themselves only because their masters did them. Holding fast to the Sunnat will certainly rescue you and will make you attain blessings and happinesses. Imitating the things other than the Sunnat will expose you to dangers and disasters. Our duty is to inform you of what is right. Everybody may do what he likes, and will get the deserts of what he has done. [Every sane man who has reached the age of puberty is responsible for his own behavior.]

May Allâhu ta’âlâ greatly reward our superiors who educated us in order to protect us, the ignorant, against bid’ats. They did not drag us, who were following them, to dark perils or abysses. They did not show us any way other than the Sunnat. They guided us to no way but that of obeying the owner of Islam and avoiding even the doubtful acts as well as the harâms. For this reason, the blessings of these great people are considerable. The grades which they attained to are very high. They did not even turn to music and dancing, nor did they pay any attention to raptures and ecstasies. They deemed the **hâls,** which others saw and found through heart

and considered great, as far from the purpose and other than what is desired; they expelled and refused the fancies which others fell for. Their deeds are not the kind which can be understood by seeing, finding or learning. They are above knowledge, fancy, tajallîs, zuhûrs, kashfs and views. Others try to find something, to attain something. But these great people do not want anything other than Allâhu ta'âlâ; they expel all others. Others' expressing the word tawhîd again and again is intended to approach Allâhu ta'âlâ. By expressing the word tawhîd [**lâ ilâha il-l-Allah**], they try to find, to see Allâhu ta'âlâ in this universe, which is only an incapable creature of Allâhu ta'âlâ and which does not have any other relation with Allâhu ta'âlâ. But these great people repeat the word **Lâ ilâha il-l-Allah** in order to know everything as non-existent, to refuse, to deem non-existent all views, findings, understandings and fancies when saying **Lâ;** refusing anything which they feel in existence, they do not remember anything. [Half of this letter has been translated. Its latter half has not been translated.]

23 — FIRST VOLUME, 37th LETTER

This letter, written to Muhammad Chetrî, informs that it is necessary to obey the Sunnat, and praises Tasawwuf:

We have been honoured with the elegant letter you have bestowed upon us. You write about your belief and love towards our superiors. Upon reading this, I thanked Allâhu ta'âlâ. May Allâhu ta'âlâ, through the **barakat** and blessedness of the superiors of this way, bless you with endless promotions! Their way is more valuable than anything else. It is to obey the Sunnat-i saniyya ''alâ sâhibihassalâtu wassalâm'. Owing to this way, for a long time they have been pouring information, ma'rifats, hâls, and ranks like April rain on this faqîr (Imâm-i Rabbânî). With the grace of Allâhu ta'âlâ, they did exactly what should be done. My only desire now is to uncover one of the forgotten sunnats of our Prophet 'sall-Allâhu 'alaihi wa sallam'. Let the hâls, mawâjîd [losing consciousness], raptures, and dhawqs of Tasawwuf be owned by those who desire them! The most important thing to be done is to make the bâtin [heart and soul] live with the love of our superiors and ornament the zâhir [senses and actions] with obeying the sunnats. Translation of a Persian line:

This matters, nothing else!

You should perform the prayer of namâz five times daily as soon as their times arrive. It is mustahab to delay only the night prayer in winter until one-third of the night has passed. In doing this, I cannot control myself. When the time of namâz arrives, I do not want to delay it as long as a hair's breadth. Naturally, the times of incapacitation because of human weaknesses are exceptional.

24 — FIRST VOLUME, 39th LETTER

This letter, written to Muhammad Chetrî, states that the heart is important and that acts of worship that are performed only as habits are useless:

May Allâhu ta'âlâ bless you with the lot of turning away from things other than Him and turning towards Him! The heart is essential. If the heart has fallen in love with anybody other than Allâhu ta'âlâ, it has been ruined; it is good for nothing. Unless the intention is sincere, beneficent deeds, help and acts of worship that are performed as a mere formality will be of no avail. It is also necessary for the heart to gain safety and not to be fond of anything besides Allâhu ta'âlâ. [That is, everything done should have been done because He commands or likes it. Anything which He dislikes should be avoided. Everything should be for His grace.] Both the heart's safety and the body's doing pious acts must converge. Unless the body does pious actions, it will be vain to say, "My heart is safe, [my heart is pure, look at my heart]." It will mean to deceive oneself. In this world, as there cannot be a soul without a body, so the heart cannot be pure unless the body worships and avoids sinning. Most of the irreligious and blasphemous people of our time do not worship and claim that their hearts have gained safety and that they have kashfs to the bargain. Thereby they deceive credulous Muslims. May Allâhu ta'âlâ, as an alms of His beloved Prophet ''alaihissalâtu wassalâmu wa-t-tehiyya', protect us all against believing such heretics! Âmîn.

[Things which Islam prohibits are lethal poisons. When Allâhu ta'âlâ created people, He commanded useful things and prohibited harmful things for them. He commanded, as absolutely necessary, those with definite uses. It became **Fard** to do them. And, of the things that are useful, those that are not so necessary became **sunnat.** Since it is absolutely necessary to cease from those which are definitely harmful, they became **harâm.** And it being not so necessary to refrain from some others, they became

makrûh. It has been left to man's option to do or not to do some other actions; so they became **mubâh.** If mubâhs are done with a goodwill, they will be given thawâb. If not done with a goodwill, they are sins.]

25 — FIRST VOLUME, 40th LETTER

This letter, written to Muhammad Chetrî again, states the importance of ikhlâs:

Praise and gratitude be to Allâhu ta'âlâ. Invocations and salâm be on His Prophet 'sall-Allâhu 'alaihi wa sallam'. My son! After passing beyond the grades of jadhba and sulûk, it has become clear that the purpose in jadhba and sulûk, that is, the purpose of progress along a path of Tasawwuf is to attain the grade of ikhlâs. To reach the grade of ikhlâs, it is necessary to free oneself from worshipping the idols inside and outside of man. Ikhlâs is one of the three parts of Islam. Islam has three parts: 'Ilm (knowledge), 'amal (worship) and ikhlâs (doing everything for Allah's sake). As is seen, tarîqat and haqîqat are useful in obtaining ikhlâs, the third part of Islam, that is, they are Islam's assistants. This is the truth. Unfortunately, not everybody can understand this. Others deceive themselves by being content with dreams and fancies. Like children, they waste their time with walnuts. What could such people ever know of the superiority and subtlety of Islam? How could they ever know what tarîqat and haqîqat are? Thinking of Islam as a mere cover, like the shell of a walnut, they say that the walnut's kernel is the tarîqat and haqîqat. Being unable to see the essence of the matter, they treat themselves with what they have learned and memorized in the name of love and dhawq. They ardently desire to attain hâls and grades. They think of these things as something. May Allâhu ta'âlâ bless them with seeing the right way. May He give safety to us, to you and to all His devoted slaves! Âmîn.

26 — FIRST VOLUME, 46th LETTER

This letter, written to Naqîb Sayyid Shaikh Ferîd ‘rahmatullâhi ta’âlâ ’alaih’, describes the existence and oneness of Allâhu ta’âlâ, explains that Hadrat Muhammad is His Messenger, and proves that these are such obvious facts that there is no need even to think them over.

May Allâhu ta’âlâ keep you on the way of your honoured ancestors. May our invocations and salâm be on the first of them, who is the highest, and on all of the rest! That Allâhu ta’âlâ exists and is one, that Hadrat Muhammad is His Messenger, and also that all of the commandments and teachings which he brought are true, are facts as clear as the sun. There is no need to think them over or to prove them. The heart’s believing these facts requires its not being out of order and its not having a spiritual illness. When the heart is ill and out of order, the heart’s believing them requires that it should be thought over and studied with mind. Thereby only will the heart attain **tasfiya**, which means its having gotten over the illness. These facts will be believed willingly if the spiritual curtain before the **basîrat**, i.e. the heart’s sight, goes up. For instance, a bilious patient does not feel the taste of sugar. It is necessary to tell him, to prove to him that sugar is sweet. But when he gets over the disease, there is no longer any need to verify. The necessity to verify because of an illness does not harm the fact that sugar is sweet. A cross-eyed person sees one man as two and thinks that there are two men before him. The ophthalmic disorder in the squinting person does not change the fact that there is one man before him into there being two. Although he sees two, there is only one man being seen. It is very difficult to prove that there is one. [A person who has the ophthalmic disorder called Doppelsehen is called ahwal.] [The heart’s belief is the only condition to be fulfilled for becoming a Muslim. Every Muslim’s heart, however, acquires illnesses that come to them both from their interior enemy, i.e. the nafs, and from their exterior enemies, i.e. the devils and evil company. The nafs is congenitally inimical towards the Ahkâm-i-islâmiyya. The heart’s being ill means [its following the nafs; in other words, it is its reluctance to obey Islam, which in turn surfaces in its] imperviousness to the commandments of Islam and relishing its

prohibitions. That these prohibitions are called **dunyâ** (world) is written in the hundred and ninety-seventh letter (of the first volume of **Maktûbât**). Fondness for the world weakens the îmân in the heart. If a person distances himself from the company of insensible people who have been enslaved by their own nafses, and from their oral and written statements, publications and radio and television programs, and thereby helps his nafs to attain **tezkiya**, which in turn will mean its freedom from the illness of denial, diseases will no longer come to his heart from the interior and exterior enemies. And the present illness being wiped away by his obeying Islam and saying the prayer termed 'istighfâr', his heart will attain genuine îmân. The nafs's **tezkiya** from its inbred illness and the heart's **tasfiya** from the diseases coming from without will fall to a person's lot if he attends the 'sohbat' of a Murshid-i-kâmil, or reads his books, and adapts himself to the Ahkâm-i-islâmiyya. Please see the thirty-first chapter of the first fascicle of **Endless Bliss** and also the nineteenth chapter of the current fascicle! 'Murshid-i-kâmil' means a Sunnî Islamic scholar who adheres to Islam in whatsoever he says and does. He has to be a profound scholar who know Islam well.]

It is not an easy job to make [the heart] believe the religious teachings by proving them mentally. For obtaining a certain, conscientious îmân, it is necessary to rid the heart of its illness rather than setting out to prove. As a matter of fact, to make the bilious person believe that sugar is sweet, it is necessary to cure him of the disease, rather than attempt to prove it. No matter how well it is proven that sugar is sweet, he cannot form a positive belief. Because he is ill, sugar tastes bitter to his mouth and his conscience deems it bitter.

[Sayyid 'Abdulhakîm Arwâsî 'quddisa sirruh' wrote that there are three groups of the **forces of mudrika**. The first group consists of the forces in the sense organs; examples of them are seeing, hearing, smelling, tasting the flavour of food, sensing heat and feeling hardness; these exist in animals as well as in human beings. Were it not for these forces, men would be like wood or stone.

The second group, mental forces, consists of the forces in the invisible five sense organs, which are called hiss-i mushtarak (feelings), hâfiza (memory), wâhima (power of representation), mutasarrifa (will power) and **hazânat-ul-hayâl** (imagination). These forces exist in the human brain. These forces are proper to man; they do not exist in animals. These forces sense the existence

of something by hearing some reliable news or by way of experience or calculation. They distinguish between good and bad. Scientific teachings and calculations are effected by these forces.

The third group consists of the force of the heart, which is peculiar to exalted and distinguished people. This spiritual force of comprehension in the heart is called **basîrat**. Religious knowledge, which is understood by means of this force cannot be comprehended by the forces of mind and feelings. If you tried for years, you would not be able to explain the things that can be comprehended through the forces of mind to a horse, which is the most developed animal. Likewise, these distingushed people could not explain to other men the knowledge that is understood through forces of the heart, [e.g. religious knowledge or Ma'rifatullah,] even if they tried to explain them for years. Higher than these are the distinguished of the distingushed. Higher than these are the Nabîs and higher than the Nabîs are the Rasûls and above these are the grades of Ulul-'azm. And above these are the grades of Kalîmiyyat, Rûhiyyat, Hillat and, lastly, Mahbûbiyyat, which is the highest and proper to our Master Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam'.] The force that is called 'heart' exists in the piece of flesh which, too, we term 'heart'. It is like electricity live in a bulb or magnetic property existent in a reel of live wire.

The nafs-i-ammâra which is innate in the human nature denies religious knowledge because its creation and nature is unsuitable for Islam. [Therefore, to obey Islam tastes bitter to the nafs; it does not want to obey Islam. The heart, on the other hand, is pure and safe. However, the nafs's illness of reluctance to obey Islam affects the heart, too, so that the heart also becomes reluctant to obey. Although it has belief in Islam, it tastes bitter to it to obey Islam.] It will be very difficult to form a positive belief in an ailing heart, no matter how hard you try to prove the correctness of Islam. [There being yaqîn (positive belief; belief as certain as if one saw what one believes) formed in the heart requires illness not coming to it from within or from without and the tasfiya (purging) of any illness that has come into it. And for attaining this state, there is no way other than managing **tezkiya** of the nafs, i.e. delivering it from denial, its congenital illness, and the heart from the devil and from evil company. Tezkiya of the nafs is managed by way of obeying the Ahkâm-i-islâmiyya and then a very frequent repetition of the expression, "Lâ ilâha il-l-Allah,"

which is termed the ‘Kalima-i-tawhîd’, and then by attending the sohbat of a Walî and then by doing ‘râbita’[1] to him and then by reading his life story. That the tasfîya of the heart is possible by performing the acts of worship, of which the most important one is to perform the five obligatory (fard) prayers of namâz, and by saying the supplicatory prayer termed ‘istighfâr’, is written towards the end of the first chapter of the third fascicle of **Endless Bliss** and in the hundred and fifty-eighth page of the eighth edition of the book entitled **Documents of the Right Word**, (which is available from **Hakîkat Kitâbevi** in Istanbul.) As is written in the fifty-second and sevent-eighth letters (of the first volume of **Maktûbât**), whereas the heart will be purified with the methods which we have presently explained, the nafs will be purified by saying the **Kalima-i-tawhîd**. If classmates, colleagues, teachers, newspapers, television and radio programs have a corruptive influence on one’s morals, they should be considered to be evil company. The heart will attain **tasfiya** when it is safe against the evils and assaults of these three enemies, [i.e. the nafs, the devil, and evil company.] Love of Allah will spontaneously settle in it. It is like air’s filling a bottle as soon as water is poured out of it. The ninth âyat-i-kerîma of Wa-sh-shemsi Sûra purports: “**He who has made tezkiya of his nafs has attained salvation. He who leaves his nafs in sinfulness, ignorance and aberration has lost**.”

[It is written in the book of Tafsîr entitled **Mawâkib**:[2] “When the nafs is purified the heart attains **tasfiya.** That is, when the nafs is purged from evil desires, the heart ceases from being attached to creatures. Translation of a Persian distich:

Unless the nafs ceases from yearning for the harâms,
The heart will never reflect the divine lights!

The evil and the filth of the nafs are the things which Islam detests and prohibits.” Today some people call some things fashion, modernism and progress, whereas Allâhu ta’âlâ calls

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[1] Please see the sixtieth chapter of the first fascicle, the twenty-fifth chapter of the fourth fascicle, and the twenty-fifth chapter of the sixth fascicle, of **Endless Bliss**.

[2] Turkish version, rendered by Ismâ’îl Ferrûh Qirîmî (d. 1256 hijrî), or the book of Tafsîr entitled **Mawâhib-i-’aliyya** and written by Huseyn Wâ’idh-i-Kâshifî ‘rahmatullâhi ta’âlâ ’alaih’ (d. 910 [1505 A.D.], Hirât.

them evil and prohibits them. They call the things which Allâhu ta'âlâ likes and commands 'bigotry and ignorance.' There are also people who call those who commit sins artists, modern people, and Muslims reactionary, retrogressive and fanatical. We should not believe them. We should learn the religion, Islam, from the books of the Ahl as-sunnat savants.]

As is seen, a person who denies this pellucid and brilliant religion, Islam, is ill, like the bilious who cannot feel the taste of sugar. A Persian line in English:

If a person is blind why should we blame the sun?

The purpose of seyr and sulûk [making progress along a path of Tasawwuf] and the tezkiya of the nafs and the tasfiya of the heart is to remove spiritual afflictions and to cure the heart of illnesses. Unless the illness communicated in the tenth âyat of Baqara Sûra, **"They have a disease in their hearts,"** is cured, real îmân will not be obtained. When such pestilences exist, the îmân which is obtained in this state is only an appearance of îmân, for the nafs desires the opposite of îmân and persists and insists in disbelief. Such îmân is similar to the bilious patient's believing that sugar is sweet. Although he says that he believes, his conscience deems sugar bitter. When bile becomes normal he will have a real belief in the sweetness of sugar. Likewise, real îmân occurs after the purification and suppression of the nafs. Such îmân will not be lost. The good news: **"You should know that there is no fear of torment or worry of not getting the blessings for the Awliyâ of Allâhu ta'âlâ,"** in the sixty-second âyat of Yûnus Sûra, is intended for the owners of such îmân. May Allâhu ta'âlâ honour us all with this perfect îmân! Âmîn. [Please re-read the third chapter!]

27 — FIRST VOLUME, 97th LETTER

This letter, written to Shaikh Dervish, explains that we were commanded to worship so that we might attain positive, mutlaq îmân, called yaqîn:

May Allâhu ta'âlâ, for the sake of the Highest of His Prophets 'salawâtullâhi 'alaihim', make us, who are good for nothing, know true îmân! Men were created so that they should perform the acts of worship commanded. Performing the commands is done to obtain yaqîn (positive îmân), which is the truth of îmân. The meaning of the final âyat of Hijr Sûra may be: **"Worship your Allah so that you may obtain yaqîn."** The word 'hattâ' may come to mean, 'to cause' as well as 'until, so far.' In a way, the îmân which is obtained before worshipping is not îmân itself but its appearance. The âyat states: "... so that you may obtain yaqîn," which means, "... so that you may obtain îmân itself." It is declared in the one hundred and thirty-sixth âyat of Nisâ Sûra: **"O, thou who have îmân! Have îmân!"** Its meaning is "O those who have obtained the appearance of îmân! Attain îmân itself by worshipping!"

Wilâyat, that is, being Awliyâ, means to reach the two grades called **Fanâ** and **Baqâ.** Attaining Fanâ and Baqâ is intended to obtain this yaqîn. But it is ilhâd and zindiqness (going out of Islam) to believe such things as uniting with Allâhu ta'âlâ or entering Him by misunderstanding the expressions like 'Fanâ-fillah' and 'Baqâ-billah'.

[It is written in the third volume of **Ibni 'Âbidin**: People who claim to be Muslims though they are not Muslims but disbelievers, are called munâfiq, zindiq, dahrî and mulhid. Among them there are also people who sometimes perform namâz, fast and even hajj. A **munâfiq** is in another religion. He does not admit that Hadrat Muhammad is a Prophet. A dahrî does not even admit that Allâhu ta'âlâ exists; he denies Him. A **mulhîd** says that he believes both of them, but he has slipped down into disbelief and dissented from Islam. His belief is heretical. He views himself as a good Muslim. He calls those who are not like him kâfirûn (disbelievers). A **zindiq** does not believe in Allâhu ta'âlâ, Islam, the harâms and halâls. He does not have any faith. He says that he believes

Hadrat Muhammad ''alaihi-s-salâm'. Of such people, People who represent their profane ideas as Islam are very dangerous. A **murtadd** is a person who has abandoned Islam. He does not conceal the fact that he is a kâfir. Communists and Masons belong to the Dahrî group.]

Yes, when making progress along a path of Tasawwuf some excitement like intoxication occurs because of the excessive love towards Allâhu ta'âlâ. At such moments some teachings are misunderstood. Such excitement should be passed, jumped over. It is necessary to repent, to beg Allâhu ta'âlâ's pardon for such misunderstandings. Ibrâhim bin Sheybân-i Qazwînî 'qaddasallâhu ta'âlâ arwâhahum',[1] one of the great men of Tasawwuf, says: "An understanding of Fanâ and Baqâ exists in those who have a true belief in the fact that Allâhu ta'âlâ is One and who perform their acts of worship correctly. Whatever others say about Fanâ and Baqâ is a lie and zindiqness." This word of his is exactly right and shows that he is in the right way.

Fanâ-fillah means to become fânî in the things which Allâhu ta'âlâ likes. That is, it means to love only His lovers, to make His lovers one's own love. This is the meaning of words such as **Seyr-i ilallah** and **Seyr-i fillah.** Mayân Shaikhullah Bakhsh is a person embellished with salâh, taqwâ, and other virtues. He has a very crowded family. If he asks for your help, it will be kind of you to befriend him. Salâms to you and to those who are on the right way!

28 — FIRST VOLUME, 59th LETTER

This letter, written to Sayyid Mahmûd, states that people who disagree with the Ahl as-sunnat wa-l-jamâ'at 'rahmatullâhi ta'âlâ 'alaihim ajma'în' will not escape from going to Hell:

May Allâhu ta'âlâ bless us all with walking along the way of Islam. May He enslave us to Himself! Your valuable letter and your sweet writings pleased these faqîrs very much. We were happy to read about your love for our superiors and your ikhlâs towards them. May Allâhu ta'âlâ increase this blessing of His. You ask for advice. My son! To attain endless salvation, three things are absolutely necessary: 'Ilm, 'amal, ikhlâs. 'Ilm is of two

[1] Ibrâhîm bin Sheybân passed away in 337 hijrî.

parts. The first one is to learn the things to be practised. The knowledge that conveys these is called **’Ilm-i fiqh.** The second one is the knowledge of the things to be believed with the heart. The knowledge which conveys these is called **’Ilm-i kalâm.** ’Ilm-i kalâm consists of the teachings which the savants of the Ahl as-sunnat wa-l-jamâ’at have understood from the Qur’ân al-kerîm and hadîth-i-sherîfs. It is these savants only who will be saved from Hell. He who does not follow them will not escape from going into Hell. It has been understood through the kashf of the Awliyâ and through the inspirations coming to their hearts that it is a great danger to dissent from the way of these great people as much as a hair’s breadth. There is no likelihood of any mistake. How lucky for those who follow the savants of the Ahl as-sunnat and who keep on their path. Woe betide those who disagree with them, who deviate from their way, who dislike their teachings, and who dissent from them! They dissented and also misled others. There were people who denied the fact that Believers will see Allâhu ta’âlâ in Paradise. There were people who denied the fact that on the Day of Rising the good will intercede for the sinful. There were people who could not realize the value and the high grades of the Sahâba ‘’alaihimurridwân’, and also people who disliked the Ahl-i bayt-i Rasûl ‘radiy-Allâhu ’anhum’.

The savants of the Ahl as-sunnat ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ stated that, “The Sahâba ‘’alaihimurridwân’ unanimously said that the highest of them was Hadrat Abû Bakr-i Siddîq. Imâm-i Idris bin Shâfi’î ‘rahmatullâhi ’alaih’, one of the savants of the Ahl as-sunnat with very dependable information about the Sahâba, says that when Hadrat Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ honoured the next world with his presence, the Sahâba were not able to find on earth someone superior to Hadrat Abû Bakr-i Siddîq, though they searched for one very assiduously. After making him Khalîfa, they accepted service under him. This statement shows that the Sahâba agreed on the fact that Hadrat Abû Bakr-i Siddîq was the highest of them. In other words, it shows that there was ijmâ’-i-ummat on the fact that he was the highest of the Sahâba. Ijmâ’-i-ummat is a document; there cannot be any doubt about it.

As for the Ahl-i bayt; the hadîth, **“My Ahl-i bayt are like Noah’s** ‘alaihi-s-salâm’ **arch. He who gets on board it will be saved. He who does not will get drowned,”** about them, will suffice. Some of our superiors have said that our Prophet ‘sall-

Allâhu ’alaihi wa sallam’ likened the Sahâba to stars. He who follows a star will find the way. And he likened the Ahl-i bayt to a ship. For, he who boards a ship should advance under the guidance of the stars. The ship will not get to the shore if it does not follow the stars. As is seen, since both the ship and the stars are indispensable for being saved, it is necessary to love and respect all the Sahâba as well as all the Ahl-i bayt. To dislike one of them means to dislike all of them. For all of them have the virtue of having been honoured with the company of the Best of mankind. And the virtue of this company, which is called **Sohbat,** is superior to all virtues.

[**Sohbat** means to be in the company of someone at least once. It is written in **Khazânat-ur-riwâyât** that it is also written in **Mudmarât** that being in the sohbat of a savant of Islam for one hour is more useful than worshipping for seven hundred years. Amîr-ul-mu’minîn ’Alî ‘radiy-Allâhu ’anh’ stated in one of his admonitions that he had heard Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ say: **“The heart of a person who has not been in the company of a savant of Islam will darken. He will begin to commit grave sins, for knowledge animates the heart. There can be no worship without knowledge. Worship without knowledge is no good!”** It is declared in the hadîths in **Kunûz-ud-deqâ’iq: “It is worship to be in the company of a savant,”** and **“To attend a gathering concerning the knowledge of Fiqh is more useful than one year’s worship,”** and **“When seeing the Awliyâ, Allah is remembered,”** and **“Everything has a source. The source of taqwâ is the hearts of ’Ârifs,”** and **“It is worship to look at a savant’s face,”** and **“He who stays together with them does not become evil,”** and **“Respect the savants of my Ummat! They are the stars of the earth.”** These hadîths show that the true guides of life are Islamic savants.]

It is for this reason that Ways-al Qarânî, who was the highest of the Tâbi’în, was not able to reach the grade of the lowest of the Sahâba. [Believers who saw our Prophet ‘sall-Allâhu ’alaihi wa sallam’ are called **Sahâba.** Believers who were not able to see him but who saw one of the Sahâba are called **Tâbi’în.**] No superiority can be as high as the superiority provided by sohbat. For, the îmân of those who were blessed with sohbat, [that is, of the Sahâba], is so firm that it is as if they had seen, owing to the barakat of sohbat, owing to the barakat of the Wahy. None of their successors had such high îmân. Deeds and worships are

dependent upon îmân and their significance is like the significance of îmân.

The disagreements or battles among the Sahâba ‘'alaihimurridwân’ were on account of good thoughts and mature perspectives. They were not because of the desires of the nafs or out of ignorance. They were based on knowledge. They resulted from the difference in ijtihâd. Yes, some of them were wrong in their ijtihâd. But Allâhu ta’âlâ gives one thawâb also to the one who errs in ijtihâd.

In short, the way which the savants of the Ahl as-sunnat have chosen concerning the Sahâba ‘'alaihimurridwân’ is this medial way. That is, neither being excessive nor being too slack, they have told the truth. This is the safest and the soundest way.

[Râfidîs, i.e. Shiites, became excessive in their love for the Ahl-i bayt. They said that to love the Ahl-i bayt it is necessary to hate the three Khalîfas and all of those Sahâba ‘radiy-Allâhu ta’âlâ ’alaihim ajma’în’ who obeyed them, and to be hostile towards them all. On the other hand, Khârijîs, that is, Yazîdîs, were slack in this love. They became hostile against the Ahl-i bayt.]

’Ilm and ’amal are explained by Islam. To obtain ikhlâs, which represents the soul, the root of ’ilm and ’amal, it is necessary to make progress along a path of Tasawwuf. Without **Seyr-i ilallah,** that is, walking on the way towards Allâhu ta’âlâ, perfect ikhlâs cannot be obtained. The maturity of a mukhlis cannot be reached. Yes, all Believers can obtain some ikhlâs, though little, with difficulty in some of their worship. But the ikhlâs which we are discussing about is the one which always occurs easily and automatically in every word, in every action, in every motion, and in every motionlessness. [**Ikhlâs** means to make real and pure, to purify the intention, to act only for Allah’s grace.] For the formation of such ikhlâs, one should not worship or be fond of anything besides Allâhu ta’âlâ, whether inside of oneself or outside of oneself. And this is a fortune which can be obtained only after Fanâ and Baqâ and after attaining Wilâyat-i khâssa. The ikhlâs which is obtained with difficulty is not permanent; it will disappear. The ikhlâs which is obtained without taking pains is permanent and it is realized at the grade of Haqq-ul-yaqîn. Thus, whatever the Awliyâ ‘radiy-Allâhu ta’âlâ ’alaihim ajma’în’ who have reached this grade do, they do it for Allah’s grace. They do nothing for their nafs. For, their nafs has been sacrificed for

Allah's grace. They do not need to intend for obtaining ikhlâs. After being promoted to the grades of Fanâ-fillah and Baqâ-billah, their intention becomes pure. As a person who follows his nafs does everything for his nafs and does not need to intend for doing this, likewise will he do everything for Allah's grace when he no longer follows his nafs and falls in love with Allâhu ta'âlâ. He does not need to intend at all. Intention is necessary for doubtful things. It is not necessary to make certain by intending for those things that are certain already. This is such a blessing which Allâhu ta'âlâ gives to those slaves of His whom He loves. Owners of permanent ikhlâs are called **Mukhlas.** Those who have inconsistent ikhlâs and who strive to obtain ikhlâs are called **Mukhlis.** There is a great difference between the mukhlas and the mukhlis. Those who make progress along a path of Tasawwuf earn a great deal in 'ilm and 'amal, too. The knowledge of Kalâm, which others obtain by studying, learning, and understanding, comes to these people through kashf. Deeds and acts of worship are done easily, willingly, with no laziness or slackness being left, which were caused by the nafs and by the devil. Sins, things that are harâm, seem ugly and loathsome. A Persian line in English:

We wonder whom they will give this great fortune.

I send my infinite salâms.

Allâhu ta'âlâ avenges Himself through another slave of His.
He who doesn't know 'ilm al-ladunnî thinks it comes from that slave of His.

All things belong to the Creator, wrought by the slaves of His.
Do not expect a mote will move without a command of His!

29 — FIRST VOLUME, 80th LETTER

This letter, written to Mirzâ Fat-hullah Hakîm, informs that of the seventy-three groups stated in the hadîth, the one group that will be saved is the Ahl as-sunnat group:

May Allâhu ta'âlâ bless you with the fortune of walking along the lightsome avenue of Muhammad Mustafâ 'alâ sâhibissalâtu wassalâm'! Persian line in English:

This matters, nothing else!

A hadîth-i-sherîf stated that Muslims will fragment into seventy-three groups. Each of these seventy-three groups claims to obey Islam. Each group says that they are the one group that will be saved from Hell. It is declared in the fifty-third âyat of Mu'minûn Sûra and in the thirty-second âyat of Rûm Sûra: **"... Each party rejoices in that which is with itself."** However, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet 'sall-Allâhu 'alaihi wa sallam' as follows: **"People who are in this group are those who follow the way which I and my Sahâba follow."** After mentioning himself, the owner of Islam did not need to mention the Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'în; yet his mentioning them may come to mean: "My way is the way which my Sahâba follow. The way to salvation is the only way which my Sahâba follow." As a matter of fact, it is declared in the eightieth âyat of Nisâ Sûra: **"He who obeys My Messenger has certainly obeyed Allâhu ta'âlâ."** Obeying the Messenger is obeying Allâhu ta'âlâ. Disobeying him is disobeying Allâhu ta'âlâ. Declaring: **"They want to differentiate between the way of Allâhu ta'âlâ and the way of His Messenger. They say, 'We believe some of what you say but we do not believe other aspects.' They want to open a different way between the two. Certainly they are disbelievers,"** about those who presume that obeying Allâhu ta'âlâ is different from obeying His Messenger, in the hundred and fiftieth âyat of Nisâ Sûra, He informs us that they are disbelievers. He who says that he follows the Prophet ''alaihissalâtu wassalâm' although he does not follow the way of the Sahâba 'ridwânullahi ta'âlâ 'alaihim ajma'în' is wrong. He has not followed him 'sall-Allâhu 'alaihi wa sallam',

but he has disobeyed him. He who has taken such a way will not attain salvation in the Hereafter. In the eighteenth âyat of Mujâdala Sûra, **"They think they are doing something right. It should be known that they are liars, disbelievers,"** He shows how such people are.

People who follow the way of the Sahâba 'alaihimurridwân' are no doubt the group of the Ahl as-sunnat wa-l-jamâ'at. May Allâhu ta'âlâ give plenty of rewards to the superiors of this group, who worked undauntedly without falling tired! The group that will be saved from Hell is only this one. For, he who speaks ill of our Prophet's 'sall-Allâhu 'alaihi wa sallam' Sahâba ''alaihimurridwân' has thereby certainly deprived themselves from following them. Examples of such unfortunate people are the **Shiite** sect and the group called **Khârijî.**

[There are twelve groups of Râfidîs. Each group has parted into sub-groups. Some of them lead a life without an ablution, without a ghusl. Few of them perform namâz. They all hold heretical beliefs. They hold the Râfidî belief. They call themselves 'Alawî. But **'Alawî** means a person who loves and follows the Ahl-i bayt. Imâm-i Alî and his children from Hadrat Fâtima are called the **Ahl-i bayt.** The honour of loving the Ahl-i bayt has fallen to the lot of the Ahl as-sunnat, who have said that loving and following them will cause one to die with îmân. Then, the 'Alawîs are the Ahl as-sunnat, not the Shi'îs. Therefore, a person who wants to be an 'Alawî has to be Sunnî. Today, Râfidîs, zindîqs, and people who have no relationship with Islam rejoice in the name 'Alawî, stealing it from the Ahl as-sunnat. Under the shade of this beautiful name, they try to mislead the youth from Rasûlullah's way.]

The **Mu'tazila** group appeared later. Wâsil bin Atâ, its founder, used to be a disciple of Hadrat Hasan-i Basrî 'rahmatullâhi 'alaih'; because he dissented from Hasan-i Basrî's way by saying that there was a third aspect between îmân and kufr, Hasan-i Basrî said, "I'tazala annâ," about him, which means, "He has dissented from us." All the other groups, appeared later.

To slander the Sahâba means to slander Allâhu ta'âlâ's Prophet 'sall-Allâhu 'alaihi wa sallam'. As is declared: "He who disrespects the Sahâba does not have îmân in Allâhu ta'âlâ's Messenger." For, to slander them means to slander their owner, their master 'sall-Allâhu 'alaihi wa sallam'. May Allâhu ta'âlâ protect us against falling into such a dirty creed. It is the Sahâba

who conveyed to us the religious rules which originated from the Qur'ân al-kerîm and from hadîths. When they are slandered, what they conveyed loses its value. Islam was not conveyed to us by a few certain people among the Sahâba. Each of them has a service, a share in this. They are all equal in trueness, in justice and in (the authenticity of) their teaching. When any one of the Sahâba ''alaihimurridwân' is slandered, the Islamic religion will have been slandered and cursed. May Allâhu ta'âlâ protect us all from falling into such a loathsome situation!

If those who swear at the Sahâba say, "We still follow the Sahâba. It is not necessary to follow them all. In fact, it is not possible, for their words do not agree with each other. Their ways are different," We will answer them as follows:

To have followed some of the Sahâba, it is necessary not to deny any of them. When some of them are hated, the others have not been followed. Amîr ['Alî 'radiy-Allâhu 'anh'], for instance, respected the other three Khalîfas, deemed them great and knew that they were worth obeying. He obeyed them willingly and accepted them as Khalîfas. Unless the other three Khalîfas are loved, it will be a lie, a slander to say that one follows Hadrat 'Alî 'radiy-Allâhu ta'âlâ 'anhum'. In fact, it will mean to dislike Hadrat 'Alî and to refute his words. It would be idiocy and ignorance to say that Hadrat 'Alî 'radiy-Allâhu 'anh', who is Allâhu ta'âlâ's Lion, was disdainful of them, that he only smiled at them. How could a wise person ever say that Allah's Lion, despite his great knowledge and bravery, concealed his enmity against the three Khalîfas, pretended to be friends with them and established a superficial friendship with them for a full period of thirty years. Even the lowest Muslim could not stomach such hypocrisy. We should be aware of the ugliness of such words which belittle Hadrat Amîr to such an extent and which represent him as an impotent and deceitful munâfiq. Even if we could admit for a moment that Hadrat Amîr 'radiy-Allâhu 'anh' was so —may Allah protect us from such a supposition— what would they say about the fact that our Master the Prophet 'sall-Allâhu 'alaihi wa sallam' praised these three Khalîfas, lauded them and esteemed them throughout his life? Would they say that our Prophet 'sall-Allâhu 'alaihi wa sallam' was hypocritical, too? Never! It is impossible. It is wâjib for the Prophet 'sall-Allâhu 'alaihi wa sallam' to tell the truth. He who says that he was deceiving them becomes a zindiq, becomes irreligious. Allâhu ta'âlâ declares in

the sixty-seventh âyat of Mâida Sûra: **“O My dear Messenger! Proclaim what was sent down to you from your Allah! If you do not communicate this message correctly, you will not have done your duty as a Prophet! Allâhu ta’âlâ will protect you against those who want to bear enmity towards you.”** The disbelievers had been saying that Hadrat Muhammad ‘sall-Allâhu ’alaihi wa sallam’ had been communicating whatever suited his purpose and not communicating whatever did not suit his purpose of the Qur’ân that had been revealed to him. Upon this, this âyat descended to declare that he had been telling the truth. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ praised the three Khalîfas and held them above all others until he honoured the Hereafter with his presence. This means to say that it cannot be an error or wrong to praise them and to hold them superior.

It is necessary to follow all the Sahâba in the tenets to be believed, for there is no difference among them in the facts to be believed. There may be a difference in the furû’, that is, in acts to be performed.

A person who speaks ill of one of the Sahâba ‘ridwânullâhi ta’âlâ ’alaihim ajma’în’ has blemished all of them. For, the îmân, the belief of all of them is the same. He who slanders one of them has followed none of them. He has said that they disagreed with one another and that there was no unity among them. To slander one of them means to deny what he said. Let us say once more that all the Sahâba communicated Islam. Each of them is just and right. There is something in Islam communicated by each and every one of them. By each one communicating âyats, the Qur’ân was collected. He who dislikes some of them will have disliked someone who communicated Islam. As is seen, this person will have failed to act in accordance with Islam in its entirety. Can such a person be saved from Hell? Allâhu ta’âlâ declares in the eighty-fifth âyat of Baqara Sûra: **“Do you believe some of the Qur’ân and deny the rest? The punishment of those who do so is to be disgraced and to be a subject of scorn in the world. And in the Hereafter they will be hurled down into the most vehement torment.”**

The Qur’ân al-kerîm was collected by Hadrat ’Uthmân ‘radiy-Allâhu ’anh’. In fact, it was collected by Abû Bakr-i Siddîq and ’Umar Fârûq ‘radiy-Allâhu ’anhumâ’. The Qur’ân that was collected by Hadrat Amîr was other than this one. As it can be understood, slandering these great people is tantamount to

slandering the Qur'ân al-kerîm. May Allâhu ta'âlâ protect all Muslims from falling into such a tragic situation! One of the mujtahids of the Shiite sect was asked, "The Qur'ân was collected by Hadrat 'Uthmân 'radiy-Allâhu 'anh'. What would you say about the Qur'ân collected by him?" He answered, "I do not see any use in finding fault with the Qur'ân, for slandering the Qur'ân causes the religion to be demolished."

Certainly, a wise person cannot say that all the Sahâba 'radiy-Allâhu ta'âlâ 'alaihim ajma'în' agreed about a wrong decision on the day when our Master the Prophet 'sall-Allâhu 'alaihi wa sallam' passed. In fact, on that day thirty-three thousand of the Sahâba unanimously made Hadrat Abû Bakr-i Siddîq 'radiy-Allâhu 'anhum' Khalifa willingly. It is impossible for thirty-three thousand Sahâbîs to agree on a mistake. As a matter of fact, our Prophet 'sall-Allâhu 'alaihi wa sallam' had declared: **"My Ummat never agree concerning a wrong decision."** The reason why Hadrat Amîr was first sorry was because he was not called to those talks. He himself conveyed that this was so and said, "I was sorry because I was called to the talks late. But I know well that Abû Bakr 'radiy-Allâhu 'anh' is superior to us all." There was a reason why he was called late. That is, he was then among the Ahl-i bayt; he was consoling them.

The disagreements among the Sahâbîs 'radiy-Allâhu ta'âlâ 'alaihim ajma'în' of our Prophet 'sall-Allâhu 'alaihi wa sallam' were not because of the desires of the nafs or for evil thoughts, for their blessed nafses had been purged and become quite pure. They had gotten rid of being ammâra and attained itmi'nân (to believe and understand the truth). Their only desire was to obey Islam. Their disagreements were on account of a difference of ijtihâd. Their intention was to find out what was right. Allâhu ta'âlâ will give one grade of thawâb to those who erred, too. There are at least two grades of thawâb for those who were right. We should not hurt any of those great people with our tongues! We should mention each of them with good terms. Hadrat Imâm-i Shâfi'î 'rahmatullâhi 'alaih', who was one of the greatest savants of the Ahl as-sunnat, said: "Allâhu ta'âlâ did not smear our hands with their blood. So let us not smear our tongues!" Again, he said: "After Rasûlullah, the Sahâba pondered very much. Finding no one on earth superior to Abû Bakr-i Siddîq, they made him Khalîfa. They accepted to be serving under him." This statement of Imâm-i Shâfi'î also shows that Hadrat 'Alî was never

hypocritical and that he willingly accepted Abû Bakr-i Siddîq as the Khalîfa.

Mayân Shaikh Abulkhayr's son, Mayân Sayyid, is a descendant of great and noble people. Also, he was in your service in the Dakkan campaign. It is hoped that he will be blessed with your help and kind treatment. Mawlânâ Muhammad 'Ârif is also a student of knowledge and a descendant of the great. His father is dead. He was a khodja. He came to you in order to receive his stipend. It is hoped that Your Highness will help him. Wassalâm wa-l-ikrâm!

[Islamic savants wrote myriads of books in order to prove that the Shiites have deviated from the right path and that especially the Râfidîs, the most unbridled and the most excessive of their twenty groups, have altogether dissented from Islam; they have even been striving to demolish Islam. The names of some of them together with their authors have been given below. On behalf of religious brotherhood and humanity, I invoke Allâhu ta'âlâ that our brothers in Islam who say that they are 'Alawîs should read these books carefully, so that they will observe the difference between the Ahl as-sunnat and Râfidîs and choose the right way through wisdom, conscience and reason and not believe the lies and slanders of the ignorant separatists. Thereby they will attain happiness in this world and in the Hereafter by holding fast to the way of safety and salvation.

Of the books written by Islamic savants in order to advise the Shiites, here are a few:

1— The book **Ibtâl-ul-Manhaj-il bâtil** was written by Fadl bin Ruzbahân. It refutes the book **Minhâj-ul-karâma** by Ibn-ul-Mutahhir, one of the Shiite savants, and rebuts its errors through documents. He wrote the book in Isfahan in 852 A.H. [1448 A.D.].

2— The book **Nuzhat-ul-ithnâ 'ashariyya,** written by Mirzâ 'Ahmad bin 'Abdurrahîm-i Hindî. It gives information about Shiites. He passed away in 1255 [A.D. 1839].

3— The book **Nawâqid** was written by Mirzâ Mahdûm. The book **An-nawâqid lil-Rawâfid** was written by Sayyid Muhammad bin 'Abdurrasûl Barzanjî, who was drowned in the sea in 1103 [1711 A.D.].

4— The book **Mukhtasar-i Nawâqid** is an abridged version of the book **Nawâqid.** It was summarized by Muhammad bin

’Abdurrasûl-i Barzanjî.

5— The book **Seyf-ul-bâtir li-riqab-ish-shâ-t-i warrâfida-til-kawâfir** was written by Shaikh ’Alî bin Ahmad Hîtî in Istanbul in 1025 A.H.

6— The book **Ajwiba-tul Irâqiyya ’alal-as’ilatil-Irâniyya** was written by Shihâbuddîn Sayyid Mahmûd bin ’Abdullah ’Âlûsî of Baghdâd, a Shâfi’î scholar, d. 1270 [1854].

7— The book **Ajwiba-tul Irâqiyya ’alal-as’ilatil-Lâhûriyya** was written by ’Âlûsî. Also, Haydarî wrote a similar book.

8— The book **Nafahât-ul-qudsiyya fî mabâhis-il-imâmiyya fî-radd-ish-shî’a,** written by ’Âlûsî, refutes the Shiites.

9— The book **Nahj-us-salâma** also was written by Shihâbuddîn ’Âlûsî.

10— The book **Sârim-ul-hadîd** was written by Muhammad Amîn bin ’Alî Baghdâdî. It refutes the slanders of Ibni Abil-Hadîd.

11— The book **Radd-u-alal-imâmiyya** was written by ’Alî bin Muhammad Suwaydî Baghdâdî. He was in the Shâfi’î Madhhab. He passed away in Damascus in 1237 [1822 A.D.].

12— The book **Hâdîqa-t-us-sarâir** was written by ’Abdullah bin Muhammad Bitûshî. He was a Shâfi’î and Baghdâdî, and passed away in Basra in 1211 [1797 A.D.].

13— The book **Tuhfa-i ithnâ ’ashariyya fî radd-ir-rawâfid** was written in Persian by Shâh ’Abdul’âzîz-i-Dahlawî. He passed away in 1239 [1824 A.D.]. Its Arabic translation was abridged by Shukrî ’Âlûsî and printed with the title **Mukhtasar-i Tuhfa** in Baghdad, and it was reproduced in Istanbul in 1976.

14— The book **Minha-t-ul-ilâhiyya mukhtasar-i Tuhfa-i ithnâ ’ashariyya** was written by Mahmûd Shukrî ’Âlûsî. It was printed in Cairo in 1373 A.H.

15— Imâm-i Rabbânî ‘rahmatullâhi ta’âlâ ’alaih’ explains the superiorities of the Sahâba very well with documentary proofs in his book entitled **Maktûbât.**

16— The book **Hujaj-i qat’iyya** was written in Arabic by ’Abdullah-i-Suwaydî. It was printed together with the Arabic book **an-Nâhiya an-ta’n-i-Amîr-ul-mu’minîn Mu’âwiya** in Istanbul in 1981.

17— In the books **Milal-Nihal** by Shihristânî ‘rahmatullâhi ta’âlâ ’alaih’ and in its Turkish, English, French and Latin

versions, Shiism is explained in detail and answers are given.

18— The Turkish book **Tezkiya-i Ahl-i bayt** gives beautiful answers to the Shiites. It was written by ’Uthmân Bey, who was the Shaikh of Topkapı Mevlevîhânesi, and it was printed in Istanbul in 1295 A.H. Along with **Hujaj-i Qat’iyya,** it was printed in Latin alphabet in the Turkish book **Hak Sözün Vesîkaları** in Istanbul.[1]

19— Hadrat Imâm-i Rabbânî’s ‘rahmatullâhi ta’âlâ ’alaih’ book **Radd-i-Rawâfid** is in Persian and its Turkish version has been printed in Latin alphabet in the book **Hak Sözün Vesîkaları**[1] in Istanbul.

20— The great savant Ibni Hajar-i Haytamî ‘rahmatullâhi ta’âlâ ’alaih’ proves that Shiites are wrong through âyats and hadîths in his book **Savâ’iq-ul-muhriqa.**

21— Ibni Hajar, again, proves very well that Hadrat Mu’âviyya ‘radiy-Allâhu ’anh’ cannot be spoken ill of, in his book **Tathîr-ul-janân wallisân an Mu’âwiyya-tabni-Abî Sufyân.**

22— Ibni Taymiyya, in his book **Minhâjus-sunna-tin-nabawiyya fî naqdi kalâm-ish-shî’as wa-l-qadariyya,** refutes the book **Minhâj-ul-karâma** by Ibnil-Mutahhir, one of the Shiite savants, through strong documents.

23— Ibni Taymiyya, again, explains the superiorities of the Sahâba, through strong documents in his book **Fadâil-i Abû Bakr wa ’Umar.**

24— In the translation of **Mavâhib-i ladunniyya** and in **Mir’ât-i kâinât** the glory of the Sahâba is explained.

25— The Turkish pamphlet entitled **Sahâba-t-al kirâm** by Sayyid Abdulhakîm-i Arwâsî ‘rahmatullâhi ta’âlâ ’alaih’ was printed in Istanbul. It is a very useful book.[2]

26— The book **Nûr-ul-Hudâ,** written by Karakashzâda ’Umar bin Muhammad Bursawî Halwatî in 1005 A.H. [1597 A.D.], answers the Shiites and Hurûfîs. It was printed in Istanbul in 1286 A.H. He passed away in Edirne in 1047 [1638 A.D.].

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[1] This book was translated into English in 1992. The English version, entitled **Documents of the Right Word,** is available from Hakîkat Kitâbevi, Darüşşefeka Cad. 53/A P.K. 35 34083 Fâtih-İstanbul-Turkey.

[2] Its English version, **SAHÂBA ‘The Blessed’**, is available from **Hakîkat Kitâbevi**, in Istanbul.

27— **Manâqib-i Chihâr yâr-i ghuzîn,** which is in Turkish, explains the superiorities of the Sahâba 'radiy-Allâhu 'anhum ajma'în' very well. It was written by Sayyid Ayyûb bin Siddîq Urmawî. It was reprinted various times. The editions of 1264 A.H. and 1998 A.D., Istanbul, are only beautiful.

28— Shiism is told about and the advice which Islamic savants gave to them are explained in full length in the books **Sahâba 'The Blessed'** and **Documents of the Right Word**.

29— It is written in the books **Berîqa** and **Hadîqa** that people who believe in transmigration and those who hold the belief that Allah entered a certain person's body are disbelievers.

30— Yûsuf Nabhânî, in the final part of his book **Shawâhid-ul-haqq,** gives very beautiful responses through documents to the Shiites.

31— Sayyid Ahmad Dahlân 'rahmatullâhi 'alaih' vehemently refutes the Shiites in his book **Al-fat-hul-mubîn.** This book of his was printed as an addition at the end of **Hujaj-i qat'iyya** by Suwaydî. (Please see item 18.)

32— Shah Waliyullah-i-Dahlawî 'rahmatullâhi 'alaih' refutes the Shiites through strong documents and praises Hadrat Mu'âwiyya very much in his book **Izâlat-ul-hafâ an khilâfat-il-khulafâ.** The book, in Persian, was printed in Pakistan in 1392 [1972 A.D.] together with its Urdu translation. It comes in two volumes.]

30— FIRST VOLUME, 23rd LETTER

This letter, written in Arabic to 'Abdurrahîm 'rahmatullâhi ta'âlâ 'alaih', who was known by the name of Khân-i Khânân, prohibits learning Islam from the ignorant and discusses choosing last names:

May Allâhu ta'âlâ deliever us all from empty words and bless us with the lot of doing something. For the grace of the best of all people and the Prophet of all 'sall-Allâhu 'alaihi wa sallam', may He protect us against knowledge without practice, against useless knowledge! An Arabic couplet in English:

> ***If a person says 'âmîn' to this prayer,***
> ***Allâhu ta'âlâ will have mercy upon him.***

O my high-natured brother! May Allâhu ta'âlâ bless the perfect qualities in your creation with becoming evident! This world is the

field for the next world. Woe betide those who do not sow their seeds here; who do not cultivate their potential capacity, which, like soil, exists in their creation; who do not utilize this; and who thus miss the seeds of deeds and worships! Not to cultivate the growing capacity, which is like soil, means not to sow anything on it, or to sow harmful, poisonous seeds. The harm, the corruptness of this latter type is much greater than the former. To sow poisonous, corrupt seeds is to learn the religion and elements of the religion from those who know nothing of the religion and to read them from the books [and magazines] of the enemies of the religion. For, religiously ignorant people follow their nafses and run after their pleasures. They explain the religion as it suits their purposes. They also cause the nafs of anyone who listens to them to go astray and their heart to darken. When giving religious lessons, [and when writing religious books,] religiously ignorant people cannot distinguish what is agreeable with the religion from what is not agreeable with the religion. They cannot know what to teach and how to teach youngsters. Like themselves, the pupils they educate become ignorant, too. By reading and memorizing many things, [by becoming an authority in other branches of knowledge, by becoming specialized in branches of science and arts,] one cannot become a man of religion, write books of religion, or give knowledge of religion.

When a savant of religion teaches religion to youngsters, first he detects the fallacious propaganda and defamation instilled into them by the irreligious, by the enemies of Islam, [and by the ignorant men of religion,] and purifies their clean fresh minds of these poisons by counselling them. He cures their poisoned souls. Then, in accordance with their ages and understandings, he places in them Islam and its virtues and benefits, the ultimate divine causes and subtleties in its commands and prohibitions, and the fact that it makes humankind attain happiness. Thus, fragrant flowers that are a panacea for cares and food for souls begin to grow in the spiritual gardens of youngsters. It is the greatest advantage to obtain such a savant of the religion. His look penetrates into souls. His words affect hearts. Only with the presentation of such a pure man of Allah could it be possible to embrace the Islamic religion like a ready-made candy or a cool sherbet that would assuage you down to your lungs. May Allâhu ta'âlâ keep us all in Hadrat Muhammad's ''alaihissalâtu wassalâm' way! Âmîn. For, it is this way only which makes men attain ease in this world and the next. The following Persian poem has been

expressed so well. Its translation is:

Hadrat Muhammad ‘’alaihi-s-salâm’, who was born in Arabia,
Is the highest of mankind in both worlds!
May he who will not become earth at his door
Remain under the earth all the time!

May our salâms be to the highest and the most superior of Prophets ‘’alâ nabiyyinâ wa ’alaihimussalawâtu wa-t-teslîmât’

To my astonishment, I have heard that one of the poets who had been honoured with your valuable tawajjuh adopted a disbeliever’s name as his surname. Moreover, he is one of the Sayyids, one of those great people whom we are to love. I wish I had not heard about this. I wonder why he accepted this base name? I can never see why he should. It is necessary to beware of accepting such names more than bewaring of dreadful lions. Such names should be deemed uglier than anything ugly. For these names and their owners are the enemies of Allâhu ta’âlâ. They are His Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ enemies. Muslims have been commanded to deem all disbelievers as enemies [whether they be Christians or Jews or disbelievers without a book]. It is wâjib for every Muslim not to give such dirty names to his children. Tell him on my behalf to change that name! Let him replace it with a name that is better and which becomes a Muslim! What suits a Muslim is to accept a Muslim name. It is this only which Allâhu ta’âlâ likes, which His Prophet ‘sall-Allâhu ’alaihi wa sallam’ likes, and which is suitable for the position of a person who has been honoured with being in the Islamic religion.

[Abu Dâwûd and Ibni Habbân state that Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ declared: **“On the Day of Rising you will be called with your names and with the names of your fathers. Therefore, accept beautiful names!”** As Tirmuzî states, Hadrat ’Âisha ‘radiy-Allâhu ’anhâ’ said that Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ used to change ugly names.]

Tirmuzî and Ibni Mâja ‘rahmatullâhi ’alaihimâ’ state: ’Abdullah bin ’Umar ‘radiy-Allâhu ’anhumâ’ said that the name of one of Hadrat ’Umar’s daughters was ’Âsiya (meaning rebellious). Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ changed it. He replaced it with Jamîla. Also, Abû Dâwûd reported that he replaced the names of many another men, places and streets with those names suitable for Muslims. Muslims have been commanded: **“Keep away from places that will cause you to be under suspicion!”** It is every Muslim’s duty to avoid accepting names, [uttering words,

using instruments and doing actions,] that are the symptoms of irreligiousness or which provoke this suspicion. Allâhu ta'âlâ declares in the two hundred and twenty-first âyat of Baqara Sûra: **"A slave who is a Believer is more valuable than a master who is a disbeliever!"**

May Allâhu ta'âlâ give safety to those who follow Hadrat Muhammad's ''alaihi-s-salâm' way! Âmîn.

31— FIRST VOLUME, 61st LETTER

This letter, written to Sayyid Mahmûd, states that it is necessary to find a perfect master and to avoid ignorant shaikhs:

May Allâhu ta'âlâ increase the desire to look for Him! May He bless us with the fortune of avoiding the things that prevent us from attaining Him! The valuable letter, which is a favour of yours, has arrived. It is very pleasant because it indicates that you have been seeking Allâhu ta'âlâ, that you have been consumed with love for Him. Wishing is the harbinger of attaining. Being consumed with love is a sort of beginning for attaining. One of our superiors says: "If He would not give, He would not have given the wish." One should appreciate the value of the blessing of wishing and avoid the things that will cause it to be lost. One must be careful lest the wish becomes slack or the fervour chilled. What helps most lest this blessing is lost is to thank (Allâhu ta'âlâ) for it. He declares in the seventh âyat of Sûra-i Ibrâhîm: **"If you thank Me for My favours, I will certainly increase them."** It is necessary both to thank Him and to entrust oneself to Him and to weep and beg Him lest one will love or wish for something else. If one does not feel like weeping, begging, one should force oneself to do so. "If you do not weep make yourself weep," has been said. Until you find an exalted person who is kâmil and mukammil, [that is, who has reached perfection and who is able to make others reach perfection also,] one should preserve this wish with all its fervour in one's heart. When such an exalted person is found, all wishes and desires should be delivered into his hands, one being like a corpse on a bench under a washer's hands. Fanâ -fi-sh-shaikh is first. This fanâ will then turn into fillah. [That is, when you find an exalted person who has reached the end of the way of Tasawwuf and who is back in order to make others attain it also and who therefore looks like any ordinary person, you should surrender yourself to him. First, you should annihilate yourself in him; that is, you should obey not yourself but him. A person who does so will

gradually be annihilated in Allâhu ta'âlâ. That is, his own desires being annihilated, he will act in accord with Allâhu ta'âlâ's will. He will no longer have any will of his own.] An exalted person who will take from Allâhu ta'âlâ and give to men should be two-dimensional. Because man is very mean and evil-natured, he cannot have a relationship with Allâhu ta'âlâ. A two-dimensional intermediary is necessary, and this intermediary is an **insân-i kâmil** (perfect man).

The worst thing which slackens a tâlib's wish and which extinguishes his fervour is his surrendering himself to a nâqis person who has not reached the end of the way. A nâqis person is one who has not completed his way through sulûk and jadhba but calls himself a shaikh, a murshid. A group of nâqis shaikhs is called a samm-i qâtil. He who surrenders himself to them ends up in perdition. Such groups undermine the high tendency, the inclination of a tâlib. For example, if a patient takes the medicine of a doctor who is not specialized, who does not even have a diploma, he will, let alone become well, get sick all the more. He will even lose the tendency to heal. That medicine may reduce his aches in the beginning. But the aches are not felt because it disturbs, harms the nerves. This case is not a service, but a disservice. If this patient goes to a real doctor, this doctor will first try to do away with the harm of that medicine. Then he will begin to cure the disease.

The way of our superiors 'rahmatullâhi ta'âlâ 'alaihim ajma'în' is based on sohbat. Nothing is obtained by memorizing or by uttering a few words of the great men of Tasawwuf. On the contrary, it slackens the wish of the tâlib. Hadrat Shaikh Tâj 'quddisa sirruh', who is an owner of ma'rifats, lives close to you. His blessed presence is a great favour for the Muslims there. You have been remiss in your relationship with him. And rare visits bring no benefits. If you occasionally write about your state, we will not hesitate to answer. Thus, the chain of love and ikhlâs will be stirred.

32 – THE NAMES OF ALLÂHU TA'ÂLÂ

Allâhu ta'âlâ has many Names. We do not know their number. In the Qur'ân al-kerîm he imparts ninety-nine of His Names to people.

Kâdızâde Ahmed Bey writes in his explanation of **Birgivî Vasiyyetnâmesi:** "The ninety-nine Names of Allâhu ta'âlâ are

called **Asmâ-i-husnâ.** The Names of Allâhu ta'âlâ are **Tawqîfî.** That is, they are dependent upon Islam's prescription. He is called by the Names which Islam has dictated and referred to. Islam has not permitted us to call Him or to refer to Him with any names other than these." It is written in the five hundred and forty-first page of **Sharh-i Mawâqîf:** "Qâdi Abû Bakr 'rahmatullâhi ta'âlâ 'alaih' said that a name with a meaning not unsuitable for Allâhu ta'âlâ and which suits Him could be said. But the majority (of savants) said that none but only the ninety-nine Names could be uttered."

This means to say that it is not permissible to call Allâhu ta'âlâ 'God.' That is, it is sinful to call Him 'God'. It is a grave and ugly crime not to be willing to utter the name 'Allah', and to use the name 'God' or even one of the ninety-nine Names instead of 'Allah'.

Hadrat Noah's ''alaihi-s-salâm' son Yâfas was a Believer. His children having increased in number, he became their chief. As they were taught by their grandfather, they all worshipped Allâhu ta'âlâ. When Yâfas (Japheth) drowned as he was crossing a river, his younger son, who was named Turk, took his father's place. His children, increasing in number, were called Turks. These Turks were Muslims, patient and studious people, like their ancestors. With their numbers multiplying in process of time, they spread out over Asia. Some cruel rulers who came to the fore defiled their heavenly religion, and they began to worship idols. Of these, the Yâkuts, who live in (north-eastern) Siberia today, still worship idols. The remoter they became from their religion, the more irretrievably did they lose their former civilizations and moral values. Especially Attila (395 A.D., Hungary as of today – 453), one of the chiefs of the Huns, was referred to as 'Allah's wrath' because of his irreligiousness and barbarism. When the Islamic sun rose in the blessed city of Mekka and began to radiate its light of knowledge, morals and every kind of virtue over the world, the dictators, who were brought up under the Romans' dissipations and immoralities that had spread as far as Asia, the irreligiousness, ignorance and savageness, which had covered all of Asia and Africa, prevented the people they were tyrannizing from hearing about and learning Islam. These obstacles were eliminated with the sword. The Turkish rulers, owing to their nobility and vigilance, did not prevent Islam from being heard of. Shemseddîn Sâmi wrote in **Qâmûs-ul-a'lâm**: "Flowing in the

north-west direction, the rivers Syr Darya (Jaxartes), in the north, and Amu Darya (Oxus), in the south, reach the eastern side of the Aral Sea, east of the Caspian Sea. The area between these two rivers is called **Mâ-warâ-un-nahr** (Transoxiana). The area to the south of the region between the Caspian Sea and the Aral Sea is called **Khârizm.** The city of Merv (or Marw) is in Khârizm. The provinces named **Jurjân** and **Khorasan** in Iran are to the south of Khârizm. This region is currently referred to as **Turkmenistan.** The region to the north of the Aral Sea is named **Kazakhstan.** The region to the south of Ma-warâ-un-nahr is **Uzbekistan.** The cities of Bukhara, Samarkand, and Tashkent are in Uzbekistan. The region to the east of Uzbekistan is called **Tadzhikistan.** The cities of Yârkand, Fargâne, and Kashgar are in Tadzhikistan. All these regions are called **Turkistan.** Samarkand was conquered by Sa'îd bin 'Uthmân ibni Affân, the Governor of Khorasan. The region Ma-warâ-un-nahr was totally conquered in 77 by Qutaiba. The Russians invaded Samarkand and all of Turkistan in 1285 [1868 A.D.] and in 1292, respectively. [Free-masons who had attained power in the Ottoman State only watched these invasions.] Long before the Turk's nobility and Islam's honour came together, Assyrians had invaded Turkistan and accustomed the Turks to worshipping the sun and stars." They would practise their worship of the sun as it dawned. For this reason, the sun's name became tanyeri, that is, Tanrı (God). There are many âyat-i kerîmas in the Qur'ân in which Allâhu ta'âlâ declares: **"My Name is Allah. Call Me Allah, worship Me by saying 'Allah.' Entreat Me by saying 'Allah'!"** It is obvious how wrong it is, how big an obstinacy it is not to call Him the Names He likes, but to refer to Him with the name God, which the disbelievers, who are His enemies, use for their idols, which He hates most. For example, if a ruler says to the persons under his command, 'My name is Ahmad. Call me Ahmad!" and if they answer him, "No, sir. We do not feel like calling you Ahmad. We want to call you Stone or Wolf or Dog or the name of your basest and bitterest enemy." And if they call him so, he will become extremely angry; likewise, instead of the Name Allah, to perform the adhân or other acts of worship by uttering the name God, which He does not command and with which He is quite displeased, will cause His wrath and enmity. When beginning to explain the adhân, Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' says: "The adhân means to recite prescribed words in a prescribed manner. It is not permissible to recite its translation

even if its meaning is the same and is understood by everyone. Nor is it permissible to recite it musically, spoiling its words. To spoil its words means to tune it to the pitches of music, and to add or to subtract vowel points, letters and prolongations in doing so. Also, it is sinful to listen to the adhân, the Qur'ân or a mawlid that are recited that wise. It is permissible and good to recite it melodiously, [that is, to beautify the voice,] without additions, that is, without spoiling the words."[1]

When acts of worship are not performed as they are commanded, they become playthings. It is the worst and the ugliest act of disbelief to make Islam a plaything or to adapt it to customs.

Many of the ninety-nine Names of Allâhu ta'âlâ, which He declares in the Qur'ân, indicate that He is creative. Examples of them are Muqît, Khâliq, Bârî, Musawwir, Razzâq, Mubdi, Mu'îd, Muhyî, Mumît, Qayyûm, Wâlî, and Bedî'.

Of these names, the name **Khâliq** means he who decrees and appoints. **Bârî** means he who creates. **Musawwir** means he who gives shape. For instance, when an engineer wants to build a house, first he makes decisions about the numbers, the dimensions, the amount of lumber, of bricks, of tiles, of cement, of iron, of area, of rooms, which are necessary; he calculates them and prepares a project. This is the meaning of **khalq.** Thereafter the architect builds the house according to the project. The architect is the bârî of the building. At last the decorations and the ornaments of the building are added. The one who prepares these is the musawwir.

Allâhu ta'âlâ does not have a partner in anything He does. He, alone, is the Khâliq, the Bârî, the Musawwir of every creature. To create is to make existent from nothing. To create also means to make a substance or an element existent, and, after making it exist, to change it to some other being. For instance, an âyat which purports: **"He created men from sperm and genies from fire,"** informs us that this is so. The earth and heavens and the hundred and five elements which we know as of today used to be nonexistent. He created all these things afterwards. By uniting together or breaking apart elements, oxides, acids, alkalis and salts, He forms millions of organic and inorganic substances; that

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[1] Please see the eleventh chapter of the fourth fascicle of **Endless Bliss**.

is, He creates them. It is Allah’s ’âdat to create everything through some causes or mediums. He alone creates, makes the causes, and gives them activity and effective power. The physical and chemical properties of substances, physical, chemical and biologic events, and reactions are the means by which He creates. He has created forms of energy, electricity, heat, mechanics, light and chemistry, and the various forms of energy that make reactions or causes. As He has made these causes intermediaries for His creating substances, likewise He has made man’s mind and power intermediaries for His creating. For example, the heating of coal to over five hundred degrees, that is, up to the ignition temperature, and the beginning of the event of its burning are caused by the flames of a match; yet He is the One who creates the oxidization, the burning of the coal. The match is not the creator of the event termed burning. For, He, alone, creates the construction of the match, its properties, its flames, the energy of heat, the relation of the atoms of carbon to oxygen, and makes this exothermic event that heats the coal up, and which then radiates red rays. Likewise when zinc dissolves in hydrochloric acid, a compound named chloride of zinc appears, which has a new property. This net of ions cannot be said to be created by the atoms of zinc and the molecules of acid. For, zinc and acid has no responsibility in the exchange of electrons during the formation of the ions of zinc and chlorine in the net of ions called chloride of zinc or its causes, e.g. forces of attraction and repulsion among ions; nor does the man who puts the zinc into the acid do anything besides doing so. The man has merely watched the formation of the chloride of zinc, the reaction, the properties, and the energies that form the net of ions that have been created by Allâhu ta’âlâ. This means to say that man’s mind and power, like other natural forces, are nothing but a cause, an intermediary for the creation of a new balance, order or system by changing the conditions, the equilibria among the substances, the elements, the properties, the powers and the energies which Allâhu ta’âlâ has created in advance. Then, Archimedes did not create a law, but only was able to see a relation between the properties that had already existed. By the same token, Thomas Edison, who invented the latest improvements on devices such as phonographs, megaphones and bulbs, did not create or make them, but caused them to be made. It is Allâhu ta’âlâ who created them. Edison, let alone creating them, did not even know anything concerning the

functioning of his hands, eyes, feet and other senses; of his various cells, of his heart, lungs, kidneys and many other organs; of the construction of the various substances and tools which he used; or of the forces of atoms and protons in them, as he intermediated in the creation of new tools by gathering the existing substances together. Can a cause, an intermediary, who does not know anything of the subtleties, neither in himself nor in the things which he uses, be said to be creative? The Creator is the One who knows the smallest and the subtlest aspects of these things and who makes all of them, and He is no-one but Allâhu ta'âlâ.

A wise and intelligent scientist who has several university diplomas and who, having read the latest literature, has a great deal of experience, will understand well that man is nothing but an intermediary, a cause in all his experiments and developments. Allâhu ta'âlâ, alone, creates every event, every reaction, every action, and administers every law. The one and only honoured share that distinguishes man's power from natural forces is that he is playing a role as an intermediary by thinking and by being conscious. Man can cause Allah's creating to manifest itself as he wishes. Allâhu ta'âlâ declared in the seventieth âyat of Isrâ Sûra that by endowing man with this honoured share He has distingushed him from other creatures, thus creating him superior to other creatures.

The creator is only Allâhu ta'âlâ. It causes disbelief to call anybody besides Allâhu ta'âlâ the creator, no matter for what purpose. It is written in **Birgivî Vasiyyetnâmesi:** "If a person says that food comes from Allâhu ta'âlâ and man's action is necessary, too, he becomes a disbeliever, for action also is created by Allâhu ta'âlâ." That is, he who says that action, deed is created by man becomes a kâfir. Hadrat Ismâil Haqqî of Bursa writes in his **Hujjat-ul-Bâligha:** "In reality khâliq and râziq is Allâhu ta'âlâ. It is disbelief to call man khâliq and râziq. Man's essential attributes are impotence and neediness. The Attributes of Allah's Person are Power and Ghinâ." We should not say about a person, "he created, he is creative." We should not use the Name Khâliq, which belongs to Allâhu ta'âlâ, about anybody, nor should we refer to anybody as such. So are the Names Rahmân and Rahîm.

Allâhu ta'âlâ has made other things causes for His creating something. He who wants something to be created should acquire the things that cause its creation. If there is human power among the things that cause the creation of something, the thing which is

created is called **artificial.** For example, coke and vegetable oil are artificial. If there is no human power among the things that cause the creation of some substance, the substance created by this means is called **natural.** Although human power does not interfere with the creation of a natural substance, human power can be a cause in its being turned into an available state. Coal and butter are natural substances. To say, "Nature created.." about natural subtances and "man created..." about artificial substances or about events would in effect mean to describe other causes as being **creative;** this, of course, would be an ignorant and nonsensical statement. It would be like saying that bee created honey or saying that electricity created light.

The **Mu'tazîla,** one of the seventy-two heretical groups of Muslims, believe that man is the creator of his actions. Because they deduce this wrong belief from the Qur'ân al-kerîm and from hadîth-i sherîfs, they are not disbelievers. But because they will not admit the truth, they will be scorched for a while in Hell. But it is kufr for those who know nothing of âyats or hadîths, of the religion or îmân, to say, "You have created," to sultans or rulers in order to cringe and curry favour. It is very dangerous to impute creativeness to someone other than Allâhu ta'âlâ. Allâhu ta'âlâ, alone, is the Creator of everything. There is no creator besides Him. But Allâhu ta'âlâ's 'âdat (divine habit, law of causation) is such that He creates everything through causes. Thereby, He puts the world of matter and social life in order. Were He to create without causes, this universe would not have its present order. As microbes cause diseases, clouds bring rains, the sun effects life, catalysts aid chemical reactions, animals change vegetable substances into flesh, milk, honey, and leaves synthesize organic substances, likewise, men cause aeroplanes, automobiles, medicines, electric motors and many other things to be made. Allâhu ta'âlâ is the One who gives power and effectiveness to all these causes. He has also given men wisdom and will in addition. It would not be right to call the causes and means creators. This fact is expressed very well in the phrase, **"Lâ hawlâ walâ quwwata il-lâ bil-lâh."** But some Râfidîs, who are also called Shi'îs or Alawîs, say that sins are created by men and that Allah creates goodness only. My Turkish books, **Eshâb-ı kirâm** (Sahâba 'The Blessed') and **Hak Yolun Vesîkaları** (Documents of the Right Word) quote such statements of the Râfidîs and answer them very well.

Those Names of Allah which signify His Attributes, such as, ’Âlim (omniscient), Sem’ (hearing), Basîr (seeing), Qâdir (powerful, capable), Murîd (decreeing), Mutakallim (saying), and the like, can be used for men provided one shall consider the meanings and conditions communicated in the twenty-fourth chapter of fourth fascicle of **Endless Bliss**. In its treatment of the disasters incurred by the tongue, the book **Hadîqa** writes that it is harâm to name men with Names which belong only to Allah, such as **Rahmân, Quddûs, Muhaymin** and **Khâliq.** Hadrat Imâm-i Navavî ‘rahmatullâhi ta’âlâ ’alaih’ explains this in detail in his commentary to **Muslim.** It is permissible to use those Names that are Allah’s attributes such as **“Azîz”** also for men with their figurative meanings; yet it is not proper adab and it is better to observe the adab and not to use them.

Whenever uttering, hearing or writing the Name of Allâhu ta’âlâ, it is wâjib to say or to write when it first occurs and it is mustahab if it is used more than once to recite a word of reverence, such as **Subhânallah, Tabârakallah, Jalla-jalâluh, ’Azîmush-shân, Jalla-qudratuh** or **Ta’âlâ.** As for uttering a certain prayer called the Salawât when hearing the name of Rasûlullah, the same rule applies. It is written in **Bezzâziyya** and in the fifth part of the book **Hindiyya:** “When you hear the Name of Allâhu ta’âlâ it is wâjib to show respect by saying ‘jalla jalâluh’ or ‘ta’âlâ’ or ‘tabâraka’ or ‘subhânallah.’ And, when you repeat the Name of Allâhu ta’âlâ, it is mustahab to say, ‘Allâhu ta’âlâ,’ instead of only saying ‘Allah.’ That is, it is necessary to add a word of reverence after saying the Name of Allâhu ta’âlâ.” Similarly, one should not only say “Qur’ân,” but always say “Qurân al-kerîm.” Hence, it would be wrong to say or to write, “Allah said that...” or “Allah ta’âlâ said that...” You should say, “Allâhu ta’âlâ said that...” Islam does not accept racism. All nations, speakers of all languages should utter these Arabic words. They should not be disrespectful by attempting to translate them. It is written in the final chapter of the fifth volume of Ibni ’Âbidîn and in its annotation entitled **Kâdi-zâde** and rendered by Birgivî: “It is mustahab to add the benedictory phrase ‘radiy-Allâhu ’anh’ when you say [or write] the name of a Sahabî, and to add ‘rahmatullâhi ’alaih’ with the name of one of the other scholars.”

Scholars of Ahl as-sunnat say: “We should love the As-hâb-i-kirâm very much and respect and revere them. Therefore, it is mustahab to say, ‘radiy-Allâhu ’anh’ whenever we say, write, read

or hear the name of any one of them.” These facts are written also in our book entitled **Ethics of Islam**. In order to deceive Muslims, Râfidîs say: “The As-hâb-i-kirâm are very high. No word could express the degree of their highness. To add the phrase ‘radiy-Allâhu ’anh’ to their names would mean to insult them. Therefore, such things should not be said.” We should not believe Râfidîs!

At many places of the Qur’ân al-kerîm, Allâhu ta’âlâ uses the word **‘We’** to refer to Himself. Allâhu ta’âlâ is One. He declares in the Qur’ân al-kerîm that He is One. At many places of the Qur’ân al-kerîm He did not say **‘I’** to refer to Himself. To express His greatness, to indicate the fact that He is owner of everything and dominant over everything, He says, **‘We,’** instead of, **‘I.’** Wherever He says, **‘We,’** it should be construed as, **‘I’,** the owner of all, the commander of all.’

It is written in the two hundred and sixty-eighth page of the fifth volume of **Durr-ul-mukhtâr:** “Allâhu ta’âlâ likes those who give their children such names as ’Abdullah, ’Abdurrahmân, Muhammad, Ahmad... It is permissible to give men those names of Allah, such as ’Alî, Rashîd, Kabîr and Badî’ with their meanings suitable for men; yet the ignorant may make errors in the meanings and pronunciations of these names, thus causing sins and even disbelief. Instead of ’Abdulqâdir, for instance, they say ’Abdulkoydur, which causes kufr when said intentionally. He who disgraces these names on purpose, e.g., he who says ’Abduluzays instead of ’Abdul’azîz becomes an unbeliever. So is the case with saying Hamo instead of Muhammad, Hasso instead of Hasan, and Ibo instead of Ibrâhîm.” [Hence, it is harâm to read the Qur’ân al-kerîm musically, and thereby change the words.] These names should be esteemed. Some tradesmen write these blessed names on shoes or slippers for advertisement because they are their names, and those who buy them put them on their feet, and, thus, they step on them. There is the fear that both those who write them and those who step on them will lose their îmân.

Ibni ’Âbidîn states as follows in the third volume: **“Îmân** means the heart’s acknowledgement of or belief in all the tenets which, according to the unanimity (of scholars), Muhammad ‘’alaihissalâm’ brought from Allâhu ta’âlâ. These tenets can be exemplified as belief in the facts such as that Allâhu ta’âlâ exists and is one, that we will be resurrected after death, that it is fard (or farz) to perform (the ritual prayer called) namâz (five times

daily) and to fast during the month of Ramadân, that it is harâm to drink wine, [and for women to expose their heads, hair or legs in the presence of men who are nâ-mahram to them.] A person who professes belief (in these tenets) is theoretically a **Mu'mîn,** or **Muslim.** A person who commits an act of disbelief, such as worshipping idols or throwing a copy of Qur'ân al-kerîm into a foul place, becomes a kâfir (disbeliever). Two other acts of disbelief are to perform namâz deliberately without an ablution and to despise an act of sunnat. A person does not become a kâfir by denying something which is clearly understood, though it is not based on an âyat-i-kerîma or which is not mutawâtir, i.e. not understood clearly from commonly known hadîth-i-sherîfs, or something which has not been conveyed through ijmâ'. A person who says 'halâl' about something which is clearly declared to be 'harâm' becomes a disbeliever. Examples of this are drinking wine and eating pork. It will not make a person disbeliever to say 'halâl' about something which is 'halâl' intrinsically but 'harâm' under certain conditions. An example is to take property which belongs to someone else. If a certain statement made or a certain act done by a Muslim is open to interpretation **(ta'wîl),** i.e. if it indicates his disbelief in many respects and denotes that he is not a disbeliever in one respect, this one respect should be taken into consideration and he should not be called a kâfir. If he professes that he did not mean that one respect, it will now be concluded that he is a kâfir. If scholars are not unanimous on that a certain statement causes (one to become) a disbeliever (when one makes it), a person who makes that statement cannot be called a kâfir.

It is mustahab to advise a murtadd so as to eliminate his doubts. If he asks for respite, then he must be imprisoned for three days. If he still will not repent, the court decides on his execution. This is valid in case he flees to the Dâr-ul-harb (a country of kâfirs) and later becomes a prisoner of war. Repenting means repeating the Kalima-i shahâdat and at the same time ceasing from the act or word that caused kufr. It is written in the hundred and ninety-eighth page of the second volume of **Hadîqa:** "When either one of the husband and wife becomes a murtadd, their nikâh becomes void. Their subsequent children will become walad-i zinâ (illegitimate children). If the husband repents, they should renew their nikâh. But the wife cannot be forced to renew the nikâh. If the wife has become a murtadd, she will be forced to repent and then the nikâh will be renewed. Since there has not

been a divorce, hulla is not necessary.” When a person who has denied something on which there is no unanimity repents, it is prudent, that is, good for him to renew his nikâh. When a person becomes a murtadd, he loses possession of all of his property. All of it will be taken away from him. If he repents it will be returned to him. If he dies or goes to the Dâr-ul-harb, it will be given to his Muslim inheritors. (Dâr-ul-harb is a country where non-Muslim rules and laws are in effect, such as France and Italy.) What he earned when he was a murtadd becomes fay and belongs to the Bayt-ul-mâl (treasury of the Islamic government). Those who have the right to take jizya are paid from this fay. His earnings in the Dâr-ul-harb becomes fay to Muslims when he becomes a prisoner of war [**Hindiyya** and **Qâdikhân**]. If he dies there, his property becomes the property of his inheritors. None of the worships of a murtadd is acceptable. His nikâh[1] to any woman is not valid. When they become prisoners of war; they won’t be made slaves or jâriyyas, but the man will be executed and the woman will be imprisoned. Animals they slaughter or hunt are not edible. Their serving as witnesses is not acceptable. They will not be anyone’s heirs. A murtadd’s earnings in the Dâr-ul-islâm (an Islamic country), if he earned them after becoming a murtadd, can not be inherited by anybody. His commercial agreements in the Dâr-ul-Islâm, according to Imâm-i a’zam, will be kept pending and if he becomes a Muslim, they will become nâfiz (valid). If he dies or goes to the Dâr-ul-harb, all of them will become invalid. According to the Imâmeyn,[2] they become nâfiz (valid) in the beginning. If a woman’s husband becomes a murtad she can marry (another man) by the time the (period of time called) iddat expires.

[Some people say: “How does a person become a disbeliever by saying one word although he performs namâz and all other acts of worship and pious deeds?” Kâdızâde Ahmed Efendi ‘rahmatullâhi ta’âlâ ’alaih’ writes in his commentary to **Birgivî:** “As a disbeliever becomes a Believer by saying the word **tawhîd** once, likewise a Believer becomes a kâfir by saying one word. When the husband or the wife becomes a murtadd with kufr-i

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[1] Please see the twelfth chapter of the fifth fascicle of **Endless Bliss**.
[2] Please see footnote[2] following the eleventh paragraph in the tenth chapter of the fourth fascicle of **Endless Bliss** for ‘Imâmeyn’.

inâdî (obstinate kufr),[1] their nikâh becomes void, but this does not mean a divorce. For this reason, it is permissible for them to renew their îmân and nikâh more than three times without hulla. (Hulla is an interim marriage procedure which Islam dictates as a condition which a three-time divorced couple has to fulfil for the permissibility of a third remarriage. This condition enjoins the woman to marry another man and perform waty with him before she can marry her former husband. This deterrent ordinance in Islam's marital code bears hard on the sentiment of jealousy intrinsic in man's nature and cautions him against the consequences of indulgences in his right to divorce, and thereby protects a married woman from being a plaything in the hands of her husband and from leading a married life made intolerable by the continuous trepidation of an unexpected and unwarranted divorce. The woman, on the other hand, if she really loves her husband and is afraid of having to part with him for good, will concern herself more closely with her possible role in the episodes that occasioned the former two divorces lest it should take place a third time, since her husband might very well choose to do without her rather than stomach the excrutiating aspect of hulla.) It is not enough for one of them only to renew the nikâh. The husband and wife should renew their nikâh in the presence of two witnesses. In the Shâfi'î Madhhab, if she repents during the time of her iddat it is not necessary to renew the nikâh. For facility, he who is in the Hanafî Madhhab should take a verbal proxy from his wife for renewing the nikâh and say in the presence of two witnesses, "I have remarried my wife, who has been my wife before this renewal, acting by proxy on her behalf and in person on my behalf." Male or female, every Muslim should say a certain prayer which renews the îmân and nikâh, **"Allâhumma innî urîdu an ujaddid-al-îmâna wa-n-nikâha tajdîdan bi qawli Lâ ilâha illallah Muhammadun rasûlullah,"** once in the morning and once in the evening daily. It is good for the husband and wife to say it together. In a mosque, after the pronunciation of the invocations of a namâz, which has been performed by a large congregation, if the imâm says this prayer together with the congregation, the congregation will be one another's witnesses and their nikâhs will

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[1] Kinds of disbelief are explained in the first sub-chapter, entitled **DISBELIEF (KUFR)**, beginning in the nineteenth page of the seventh edition (2008) of **Ethics of Islam**.

be renewed. For a Muslim, it is valid and acceptable to repent while he is taking his last breath. This latitudinal rule does not apply in the case of a disbeliever. Every Muslim, every morning and evening should recite the following prayer of îmân: **'Allâhumma innî a'ûdhu bika min an-ushrika bika shay-an wa ana a'lamu wa astaghfiru-ka li-mâ lâ-a'lamu innaka anta 'allâmulghuyûb.'** The morning period wherein to recite this prayer begins by midnight, and the evening period begins by midday. Denial of being a murtadd stands for repentance for it.

In the books entitled **Berîqa** and **Hadîqa**, in their chapters dealing with the calamities incurred by one's speech, and also in the book **Majmâ'ul-anhur**, it is written: "If a certain act or statement has been said to cause one to become a disbeliever, unanimously by the Islamic scholars, any Muslim, man or woman, who commits that act or makes that statement purposely, [i.e. willingly and not under duress,] and although he or she knows that that act or statement will cause apostasy, he or she will lose his or her îmân and become a **murtadd** (renegade, apostate), regardless of whether he or she does so seriously or jocularly for the purpose of making others laugh, even if he or she does so without thinking of the meaning of what he or she is doing. This kind of kufr is called **Kufr-i inâdî.** The previous thawâbs of a person who became a murtadd by way of kufr-i inâdî will become null and void. Repentance will not bring them back. If he is rich,[1] he has to perform hajj again. It is not necessary for him to reperform his previous salâts, to pay again the zakât that he paid, or to fast again for those fasts performed during the time while he was a murtadd. But it is necessary for him to do the acts of worship he had not done before his apostasy, for when he becomes a murtadd his previous sins will not be erased. He does not make qadâ of the ones that he did not perform during his apostasy. One's nikâh will be void when one becomes a murtadd with kufr-i inâdî. In this case, they must renew the nikâh in the presence of two witnesses, but hulla is not required. It is not enough only to say the Kalima-i-Shahâdat for repentance. Repentance for the thing which caused one's apostasy is required, too. If one says or does something which one earlier did not know would be a cause of apostasy, or if

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[1] Boundaries of richess in this sense have been dictated by Islam. Please see the initial three chapters of the fifth fascicle of **Endless Bliss**.

one deliberately says a word which is not unanimously stated by Islamic savants to be a cause of apostacy, in this case, it is doubtful if one will lose one's îmân or if one's nikâh will become void. For precaution, one had better renew one's îmân and one's nikâh. It is called **kufr-i jahlî** (kufr of ignorance) to express a word which you do not know to be a cause of apostasy, for it is fard for a Muslim to learn the things which are compulsory for everyone to know. To be unaware of those matters is not an excuse, and a grave sin for a Muslim. The nikâh and the îmân of a person will not be void when he expresses a word which is a cause of apostasy, accidentally, in a state of confusion or in a manner receptive to interpreation. In this case, it will be a precaution to make tawba and istighfâr, that is, tajdîd-i îmân (to renew his faith); but tajdîd-i nikâh, that is, to renew his nikâh is not required." If a Muslim attends the mosques (to perform salâts), it is normally out of the question for him to be a murtadd (apostate) with kufr-i inâdî. Since there is a possibility even for the people attending mosques to express kufr in one of the other four ways, the imâms of the mosques make the people in a mosque recite this prayer: **"Allâhumma innî urîdu an ujaddidal îmâna wannikâha tajdîdan bi-qawli lâ ilâha illallah Muhammadun rasûlullah."** Thereby, tawba (repentance), tajdîd-i îmân, tajdîd-i nikâh will be done. Thus, the command given to the Muslims through the hadîth-i-sherîf, **"Renew your îmân by saying lâ ilâha illallah,"** will be performed.

33— FIQH, MADHHAB, IMÂM-I A'ZAM

The following is an excerpt taken from the beginning of the book entitled **Majmû'a-i-Zuhdiyya:**

In Arabic, when the word fiqh is used in the category of faqiha yafqahu, that is, in the fourth category, it means to know, to understand. When used in the fifth category, it means to know and understand the Ahkâm-i-islâmiyya. The knowledge that explains the **Ahkâm-i-islâmiyya** has been called **The science of Fiqh.** A person who knows the teachings of Fiqh is called a **Faqîh.** The science of Fiqh explains the things which people should do and those which they should not do. The knowledge of Fiqh originates from the Qur'ân al-kerîm, from hadîth-i-sherîfs, from the ijmâ'-i ummat and from qiyâs. These four sources of the knowledge of Fiqh are called the **Adilla-i shari'iyya.** Mujtahids, while extracting ahkâm (rules) out of these four sources, parted into four Madhhabs. I have explained in the fourth chapter that the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' and the mujtahids who came during the century after them are called **Salaf-i sâlihîn.** Unanimity of the Salaf-i sâlihîn is called **Ijmâ'-i ummat.** The Ahkâm-i-islâmiyya that have been derived from the Qur'ân al-kerîm or from hadîth-i-sherîfs or from the Ijmâ'-i ummat are called **Qiyâs-i fuqahâ.** To understand by way of qiyâs if something is halâl or harâm, it is compared to something else which is known as halâl or harâm. To do this, the reason which makes that thing halâl or harâm has to exist in the former, too!

It is Imâm-i azâm Abû Hanîfa who established and first practised the science of Fiqh.

The knowledge of Fiqh, i.e. **Ahkâm-i-islâmiyya** (Islam's commandments and prohibitions), is very extensive. It is divided into four major parts:

1— **'Ibâdât** is divided into five branches: namâz, fast, zakât, hajj, jihâd. Each has many divisions. It is written in **Durr-ul-mukhtâr** and in **Radd-ul-muhtâr** that jihâd means to invite people to Islam and to fight against those who will not accept it, [against the armies of those tyrants who prevent others from hearing about this invitation and prevent those who heard it from believing it. This fight is assumed by the State, armed forces of the State.] It is also jihâd to help those who fight [that is, the State, the army]

through material support, through ideas, [words and writings,] by increasing the number of defenders of Islam, and by curing [and by praying for] them. It is declared in a hadîth-i-sherîf: **"Perform jihâd against disbelievers through your property, through your lives, and through your tongues!"** Also, it is jihâd to maintain security near the frontier and to learn how to use various means of warfare during the time of peace. It is fard-i kifâya for Muslims to perform this kind of jihâd. When the enemy attacks, it becomes **Fard-i 'ayn** for everybody, for women and children, that is, for those who are close to the place, and if their power does not suffice, for those who are far away, even very far from the area. [It is written in the two hundred and seventy-second page of the fifth volume of **Ibni 'Âbidîn**: "Women go out for jihâd after veiling themselves and with their husband or mahram relatives."] People who do not help will become sinful. If a person understands that he will be killed if he attacks and will be captured if he does not attack, he must not fight. But he had better attack if it will harm the enemy and will render an advantage for the Muslims. The case is not so with performing **Nahy-i 'anilmunkar** to sinful Muslims, that is, admonishing them. People for whom it is wâjib to advise are permitted to advise even if it will be of no avail, even if they know that they will be killed. But it is not permissible when it causes fitna. When besieging a city of disbelievers, first they will be invited to Islam. If they accept it, they will become brothers with us. If they do not, they will be asked to become **dhimmîs** by paying a tax called the **jizya.** Jizya means to pay a fine, a retribution. It is the money which disbelievers are to pay to the (Muslim) government in return for being spared from death. There are two kinds of jizya. The first is the sum agreed on while making peace with disbelievers. This sum can never be changed later. The second kind of jizya is the sum levied on those (disbelievers) who are left to themselves instead of being killed after a victory won over the enemy. At the end of each month one dirham of silver —which is equal to half a gram of gold— will be taken from the poor ones. Those with moderate means will be charged two dirhams, and the rich ones will be charged four dirhams. Those who cannot work or who are ill for more than half a year will not be charged at all. A person with an income more than ten thousand dirhams a year is considered rich. One who earns more than two hundred dirhams is considered to have moderate means. The jizya is not levied on children, on women, on very old people, on religious men, or on Muslims. No one can be forced to pay any kind of tax other than

zakât, ’ushr, jizya and **kharâj.** Otherwise, it will be cruelty, in which case what has been taken will have to be given back.

[The government will make payments from the Bayt-ul mâl for all public services it has to provide. If the Bayt-ul-mâl has no income or has insufficient income, then the government asks its citizens to pay taxes against the public services to be performed. Citizens have to pay these taxes in full and on time. It is collected by force from those who refuse to pay it.]

If they do not accept this either, they will be attacked. If they accept the jizya they will be our countrymen and will live under Islam’s justice. They will be granted the right to perform their acts of worship and to sell to each other pork and alcoholic drinks. Among them, and between them and the Muslims, the same laws, rights, punishments, and trade dealings, as is the case among the Muslims will be practised. The **hadd**[1] for alcoholic drinks will not be inflicted on them. Their customs, except receiving interest, will not be considered a crime. [Interest is harâm in their religion, too.] If an enemy is powerful, it is permissible to make peace by even giving goods to them. If powerful murtadds captured cities and the cities became **Dâr-ul-harb,** it is also permissible to make peace with them when there is a darûrat.

After the five principles of Islam, the highest act of worship is jihâd. All the sins of a martyr, except his debts to creatures, will be forgiven. Furthermore, Allâhu ta’âlâ will compensate on the Day of Rising for the debts to creatures. Muslims who die in a jihâd or on the way for hajj or while keeping guard near the frontier will be given the thawâb for these worships of theirs continuously until the Rising. Their bodies will not rot. Each of them will intercede for seventy people on the Day of Rising. It is written in the six hundred and thirty-eighth page of the second volume of **Hadîqa**: “He who becomes a martyr by drowning will be given twice as much thawâb as the one who becomes a martyr on land.”

It is declared in a hadîth: **“Learn how to shoot arrows, and how to ride a horse!”** It is declared in another hadîth: **“He who learns how to shoot arrows and then forgets it is not one of us,”** and in another hadîth: **“Playing is not useful. Only, it is appropriate to learn how to shoot arrows, to tame one’s horse and to play with one’s wife.”** That is, they are useful and necessary. These hadîths command and encourage us to learn and train ourselves to use all

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[1] Please see the tenth chapter of the sixth fascicle of **Endless Bliss**.

means of war during the time of peace. As is seen, it is an act of worship to get ready for jihâd. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ states that there are three kinds of jihâd against disbelievers: through actions, through words, through prayers. It is fard-i kifâya to get ready for jihâd through actions, to learn how to make new weapons and how to use them. Recently the second type of war, that is, the attacks of the irreligious through articles, movies and radios, has grown. It is jihâd also to stand against this. [It is explained in detail in the sixty-fifth and one hundred and ninety-third letters (of the first volume of Maktûbât)[1] that this type of jihâd is more important and deserves more thawâb. These two types of jihâd are performed under the command and permission of the government. It is wâjib not to rebel against the government and not to violate its laws.]

2— **Munâkahât,** which has many divisions, such as marriage, divorce, nafaqa, and many others.

3— **Mu’âmalât,** which has many divisions, such as buying and selling, rent, companies, interest, inheritance.

4— **’Uqûbât** (penal code), that is, the punishments called **hadd,** which is mainly divided into six sections: Qisâs (lex talions), drunkenness, sirqat (theft), zinâ (fornication), qazf (accusing a woman falsely of adultery), riddat (turning a renegade), and the punishments for these. Because the punishment come after the sin, they are called **’Uqûbât**.[2]

It is fard for everybody to learn the ’ibâdât (worship) part of Fiqh. It is fard-i kifâya to learn parts of Munâkahât and Mu’âmalât. That is, it is fard to learn these for those who meet with such circumstances. [It is a must for every Muslim to learn the four parts of Fiqh and give ’ushr in the dâr-ul harb, too. For instance, it is also harâm in the dâr-ul-harb to look at the awrat parts, heads, arms, or legs of kafîr and murtadd women living there. Only, it is permissible for Muslims not to follow the Ahkâm-i-ilâhiyya in mu’âmalat with disbelievers in the dâr-ul-harb. Please see the paragraph under the heading INSURANCE towards the end of the forty-sixth chapter of the sixth fascicle of **Endless Bliss**!] The dhimmî, i.e. non-Muslim countrymen, also, have to learn branches

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[1] Of these two letters, the former one occupies the thirty-second chapter of the first fascicle of **Endless Bliss**.

[2] The fifth and sixth fascicles of **Endless Bliss** deal with these four major parts of the knowledge of Fiqh.

of ’uqûbât and mu’âmalât, for, Islam commands the dhimmîs also to obey the rules of ’uqûbât and mu’âmalât. A disbeliever who lives in the Dâr-ul-Islâm but who has another nationality has to obey only the rules of mu’âmalât.

After the branches of knowledge termed Tafsîr, Hadîth and Kalâm, Fiqh is the most honoured branch of knowledge. It brings more thawâb to study the science of Fiqh than it does to perform supererogatory prayers of namâz at night. And it brings more thawâb to learn it from a teacher than to study it alone. The following six hadîths are sufficient to indicate the honour in Fiqh:

When Allâhu ta’âlâ wishes to do a favour to a slave of His, He makes him a faqîh in religion.

If a person becomes a faqîh, Allâhu ta’âlâ sends the things which he longs for and his food by means that he does not anticipate.

The person whom Allâhu ta’âlâ calls the highest is the one who is a faqîh in religion. This hadîth alone would suffice to show the greatness of Imâm-i a’zâm Abû Hanîfa ‘rahmatullâhi ’alaih’.

Against the devil, one faqîh is stronger than a thousand ’âbîds (people who worship much).

Everything leans on a pillar. The basic pillar of Islam is the science of Fiqh.

The best, the most valuable act of worship is to learn and teach Fiqh.

The Ahkâm-i-islâmiyya in the Hanafî Madhhab were brought about through a chain of scholars that can be traced back to Hadrat ’Abdullah Ibni Mas’ûd ‘radiy-Allâhu ’anh’, one of the Sahâba. To be more specific, the chief of the Madhhab, Imâm-i a’zâm Abû Hanîfa, learned the knowledge of Fiqh from Hammâd, who had learned it from Ibrâhim-i Nahâ’i, who from ’Alqama, who from ’Abdullah bin Mas’ud, who had learned it from Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’.

Abû Yûsuf, Muhammad, Zufar bin Huzayl, and Hasan bin Ziyâd are all Imâm-i a’zam’s disciples. Of these, Imâm-i Muhammad wrote some thousand books on religious teachings. Because he married the widowed mother of Imâm-i Shâfi’î, who was one of his disciples, when he died his books were inherited by Imâm-i Shâfi’î and this caused the latter’s knowledge to increase. For this reason, Imâm-i Shâfi’î said: “I swear that my knowledge on Fiqh has increased by my reading Imâm-i Muhammad’s books. He who wants to deepen in the science of Fiqh should keep

company with Abû Hanîfa's disciples." And once he said: "All Muslims are like Imâm-i a'zam's household, children." That is, as a man earns his household's subsistence, likewise Imâm-i a'zam undertook the task of uncovering the religious teachings which people need in their matters, thus rescuing everybody from a very difficult job. Imâm-i Shâfi'î's establishing a different Madhhab does not mean that he disliked Imâm-i a'zam or that he disagreed with him. The Sahâba had different Madhhabs, too. Despite this, they liked and respected one another. The final âyat of Fat-h Sûra is a proof-text to verify this fact.

Not only did Imâm-i a'zam Abû Hanîfa establish the science of of Fiqh, divide it into branches, and set ways and methods, but he also gathered the teachings of Fiqh coming from Rasûlullah and from the Sahâba and conveyed it to hundreds of his disciples. Of these disciples, some were educated and trained as specialists in **'Ilm-i kalâm,** that is, in the teachings pertaining to îmân. Of these, Abû Suleymân Jurjânî, one of those educated by Imâm-i Muhammad Shaybânî, and Abû Bakr-i Jurjânî, one of this person's disciples, became well-known. And of these disciples, Abû Nasr-i 'Iyâd educated Abû Mansûr-i Mâturîdî in the science of Kalâm. Abû Mansûr recorded the teachings of Kalâm that came from Imâm-i a'zam by way of books. Struggling against those who had deviated from the right way, he consolidated the belief of the Ahl as-sunnat. He spread it everywhere.

Everyday Imâm-i a'zam Abû Hanîfa 'rahmatullâhi 'alaih' performed the morning prayer in the mosque and then answered his students till noon. Before midday, he performed **Qaylûla** sitting. It is written in **Shir'a-t-ul-Islâm,** in **Ibnî 'Âbidîn,** in its chapter about bey'-i-fâsid,[1] and in **Mawâhib-i ladunniyya,** in its chapter about dream interpretation, that it is sunnat to perform Qaylûla, that is, to sleep for a while as the sun approaches noon. It is written in **Mîzân-ul-kubrâ**[2] that Qaylûla can be performed in the afternoon all well.

After early afternoon prayer he taught his disciples until night prayer. After night prayer he went home and rested for a while. Then he went to the mosque and worshipped until morning prayer. This fact has been stated by Mis'ar bin Kadâm-i Kûfî, one

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[1] Please see the thirty-first chapter of the fifth fascicle of **Endless Bliss** for kinds of buying and selling.

[2] Written by 'Abd-ul-Wahhâb Sha'rânî 'rahmatullâhi ta'âlâ 'alaih' (d. 973 [1565 A.D.]).

of the Salaf-i sâlihîn, and by many other noble people.

He traded and earned his living in a way that was halâl. Sending goods to other places, he bought his disciples' needs with his earnings. He spent much for his own home, and gave as much as he spent for his home to the poor as alms. Every Friday he distributed twenty gold coins to the poor for the souls of his parents. He would not stretch his legs towards his master and teacher Hammâd's house. However, there was a distance of seven streets between them. Once he heard that one of his partners had sold a great amount of goods incompatibly with Islam; he distributed all ninety thousand aqchas earned from this merchandise, thus accepting not even a penny of it. The villages of Kûfa city had been raided by brigands, who had driven away the sheep. Thinking that these stolen sheep might have been slaughtered and sold to the people, he did not buy or eat mutton for seven years from then on, for he had learned that a sheep lived at most seven years. He avoided the harâms very much and observed Islam in everything he did.

For forty years Imâm-i a'zam performed morning prayers with the ablution which he had performed for night prayers, [which means that he did not sleep after night prayers.] This fact is written with proofs in **Mavdû'âtul'ulûm,** in **Durr-ul-mukhtâr,** in the preface of **Ibnî 'Âbîdîn,** and in **Mizân-ul-kubrâ.** [The wives of these great people, like they themselves, made it a pleasure for themselves to worship Allâhu ta'âlâ, to serve His Religion, and sacrificed their rights and pleasures for Allah's way. Also, all the Sahâba, with the wishes and permission of their wives, had gone to distant places for jihâd in order to spread Allah's Religion, and many of them became martyrs and did not come back. And their wives were happy because they shared these thawâbs.] He performed hajj fifty-five times. During his last hajj, he entered the Ka'ba and performed a na'mâz of two rak'ats. He recited the entire Qur'ân in the namâz. Then he wept and supplicated: "Yâ Rabbî! I haven't been able to do the worships in a manner worthy of Thee. But I have understood very well that Thou couldst not be understood through mind. Forgive my faults in my service for the sake of this understanding of mine!" At that moment a voice was heard to say: **"O Abû Hanîfa! You have known Me well and served Me beautifully. I have forgiven you and those who are in your Madhhab and those who will follow your way until the end of the world."** He read the entire Qur'ân al-kerîm once every day and once every night. These facts are written in **Durr-ul-muhktâr,** in

the preface of **Ibni 'Âbidîn,** in **Khayrât-ul-hisân,** in **Mir'ât-i kâinât,** and also at the end of **Hazânat-ul-muftîn.** Reciting the entire Qur'ân al-kerîm in one rak'at of namâz has been managed only by 'Uthmân bin Affân, by Tamîm-i Dârî, by Sa'îd bin Jubayr, and by Imâm-i a'zâm Abû Hanîfa. It is written in **Shir'a-tul-Islam:** "It is mustahab to read the entire Qur'ân al-kerîm in forty days. Rasûlullah used to recite it all once a year, for it had settled in his blessed heart. While reading the Qur'ân al-kerîm it is necessary to meditate over its meaning and to have it settle into the heart. For this reason, he prohibited it from being read entirely in a period of time shorter than three days. 'Uthmân bin Affân, Zayd bin Thâbit, 'Abdullah ibni Mas'ud, Ubayy-ibnu Qa'b-il-hadrajî and many of the Sahâba used to read it all once a week. 'Âbids (those who worship much) should read it twice a week and those who spread knowledge should read it once a week." It is stated in a hadîth-i-sherîf: **"He who reads the entire Qur'ân al-kerîm in less than three days cannot understand its meaning."** The hadîth does not prohibit the performing of one prayer of namâz by reciting the entire Qur'ân. Those who asked Rasûlullah 'sall-Allâhu 'alaihi wa sallam' were ordered to read it though according to the time that was suitable with the conditions they were in and their jobs.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated that Imâm-i a'zam would come to the world. In a hadîth, which is quoted in **Diyâ-i ma'nawî,** in **Mawdû'âtul'ulûm,** in **Khayrât-ul-hisân,** and which is said to be sahîh in the book **Ibni 'Âbidîn,** is stated: **"As Âdam and all Prophets boast about me, so I boast about a person with the surname Abû Hanîfa and with the name Nu'mân, who will be the light of my Ummat. He will protect them against deviating from the right way and from falling into the darkness of nescience."** He died in 150 A.H., when he was seventy years old. The great savant Hadrat Ibni Hajar-i Makkî states that the hadîth-i-sherîf, **"In the year one hundred and fifty the world's ornament will be gone,"** is intended for Imâm-i a'zâm. Shamsaddîn Sâmî Bey writes as follows in his **Qâmûs-ul a'lâm:**

"The name of Imâm-i a'zam Abû Hanîfa is Nu'mân. His father's name was Thâbit. He is the first of the four great imâms of the Ahl as-sunnat. He is a great pillar of the brilliant Religion of Muhammad ''alaihis-salâm'. He is a descendant of one of the notables of Persia. His grandfather had embraced Islam. He was born in the city of Kûfa in 80 A.H. He was born early enough to live during the times of Anas bin Mâlik, 'Abdullah bin Abî 'Awfâ, Sahl bin Sa'd-i Sâ'idî and Abu-t-tufeyl 'Âmir bin Wâsila, who were

Sahâbîs. He learned the science of Fiqh from Hammâd bin Abî Suleymân. He kept company with many great persons of the Tâbi'în, especially with Imâm-i Ja'far Sâdiq. He memorized many hadîths. If he had not become a Madhhab leader, he had been brought up so as to become a great judge, a man of ideas. He had a superior intellect and a wisdom which bewildered everybody. In the science of Fiqh he reached a grade that did not have an equal or a likeness. Yazîd bin 'Amr, who was the Governor of Iraq during the time of Merwân, offered him the judgeship to the law-court of Kûfa. But because he had much zuhd, taqwâ and wara' as well as knowledge and wisdom, he did not accept it. He was afraid of failing to observe the people's rights because of human weaknesses. Although he was whipped a hundred and ten times on the head with Yazîd's command, he persisted in refusing. He was invited to Baghdad by the second Abbâsî Khalifa Abû Ja'far Mansûr. He was commanded to accept the judgeship, but he refused it again.

He was the first to divide the science of Fiqh into branches; he arranged different sections for different branches of the science, and wrote the books entitled **Farâid** and **Shurût.** There are innumerable books describing his extensive knowledge in Fiqh, his miraculous power in qiyâs, and his dumbfounding superiority in zuhd, taqwâ, mildness, and piety. He had very many disciples, some of whom became mujtahids. He passed away in 150 A.H., when he was seventy years old. Because he would not accept the presidency of the Supreme Court of Appeal offered by Abû Ja'far Mansûr, he was sent to jail. There he was whipped. He was whipped ten times more for each following day. He became a martyr when the number of whippings became a hundred. Abû Sa'd-i Hârazmî, one of the viziers of the Seljuki Emperor Sultan Melikshah, had a wonderful tomb built over Hadrat Abû Hanîfa's grave. Later, this tomb was restored and embellished various times by Ottoman Sultâns.

The Hanafî Madhhab spread everywhere during the reign of the Ottoman Empire. It was almost the official Madhhab of the State. Today, more than half of the Muslim population over the world and the majority of the Ahl as-sunnat worship in accordance with the principles of the Hanafî Madhhab."

It is written as follows in the book **Mir'ât-i kâinât:**

Imâm-î a'zam's father, Thâbit, had met Hadrat Imâm-i 'Alî in Kûfa and 'Alî 'radiy-Allâhu 'anh' had invoked a blessing on him and on his children. [This fact is written in the books entitled **Durr-**

ul-mukhtâr, Mawdû’ât-ul-’ulûm and **Ghâliyya,** and especially in **Ibnî ’Âbidîn,** which gives even its documents.] He saw Anas bin Mâlik and also three or seven more of the Sahâba ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’. He learned hadîths from them.

It is stated in a hadîth-i-sherîf: **“Of my Ummat, a person named Abû Hanîfa will come. He will be the light of my Ummat on the Day of Rising.”** It is stated in another hadîth-i-sherîf: **“A person named Nu’mân bin Thâbit and called Abû Hanîfa will come, and will enliven Allah’s Religion and my Sunnat.”** The hadîth-i sherîfs that read: **“There will come a person named Abû Hanîfa. He is the most useful of this Ummat,” “One of my Ummat will enliven my Sunnat and kill the bid’ats. His name is Nu’mân bin Thâbit,” “In every century there will be people who will get promoted among my Ummat. Abû Hanîfa is the highest of his time,” “Of my Ummat, there will come a person named Abû Hanîfa. There is a beauty-spot between his two shoulder-blades. Allâhu ta’âlâ will enliven His Religion through his hand,”** are well known. One of the savants asked Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ in his dream: “What would you say about the knowledge of Abû Hanîfa!” He stated in response: **“Everybody needs his knowledge.”** Another savant asked in his dream: “O Rasûlallah! What would you say about the knowledge of Nu’mân bin Thâbit, who is of Kûfa city?” He stated: **“Learn from him, and act as he teaches you. He is a very good person.”** Imâm-i ’Alî ‘radiy-Allâhu ’anh’ said: “Let me inform you about a person named Abû Hanîfa, in Kûfa city. His heart will be full of knowledge and ultimate divine meanings. During the latest time period, many people will perish because they will not appreciate him. As a matter of fact, Râfidîs will perish on account of Abû Bakr and ’Umar.” Imâm-i Muhammad Bâqir ‘rahmatullâhi ’alaih’ looked at Abû Hanîfa ‘rahmatullâhi ta’âlâ ’alaih’ and said: “When people who defile my ancestor’s Religion are on the increase, you will enliven it. You will be the savior of those who fear and the refuge of those who are confused! You will bring heretics round to the right course! Allâhu ta’âlâ will help you!”

Of the above-said hadhîths, the first, the second and the fifth are written in **Khayrât-ul-Hisân,** and also in **Mawdû’atul’ulûm,** by Allâme Taşköprülü. In the preface of a valuable book of Fiqh entitled **Durr-ul-mukhtâr,** the author quotes the hadîths, **“As Adam ‘’alaihis-salâm’ boasts about me, so I boast about a person among my Ummat. His name is Nu’mân and his surname is Abû Hanîfa. He is the light of my Ummat”** and **“As Prophets boast**

about me, likewise I boast about Abû Hanîfa. He who loves him has loved me. He who dislikes him has disliked me,” and states that Abû Jawzî’s calling them ‘mawdû’ hadîths’ is bigotry and obstinacy on his part since they have been quoted by various other scholars. Ibni ’Âbidîn writes that these hadîths are sahîh, and enlarges on the subject, as follows: “As is reported in the book **Khayrât-ul-hisân** by Ibni Hajar-i Makkî, it is stated in a hadîth-i-sherîf in **Bukhârî** and **Muslim**: **‘Even if îmân goes up to the planet of Venus, one of the sons of Fâris will certainly bring it back.’** Fâris means the people living in that part of Iran called Fars. Imâm-i a’zam’s grandfather was from there. It is obvious that this hadîth-i-sherîf denotes Imâm-i a’zam. There is no doubt about it.”

Such hadîth savants as Suyûtî, Zahabî and Asqalânî said mawdû’ about some hadîths; yet by saying so they meant: “They do not fulfill the conditions which sahîh hadîths should do according to my Madhhab.” They did not mean that they were concocted hadîths. We should not say concocted about these hadîths, which exist in valuable books, by being deceived by the obstinate, envious articles of such people as Ibni Taymiyya, Ibni Jawzî and ’Aliyyulqârî, who have dissented from the Ahl as-sunnat, or of heretics called Wahhâbîs. Please read the fifth and sixth chapters! It is written in the three hundred and tenth page of the book **Berîqa** that it is declared in a hadîth-i-sherîf in **Bukhârî** and **Muslim**: **“The most useful of people are Muslims who are in my century.** (That is, they are the Sahâba.) **After them the best ones are those who come after them.** (That is, they are the Tâbi’în.) **And after them the best ones are those who will come after them. Lies will spread among people who will come after them. Do not believe their words or deeds!”** This hadîth-i-sherîf is written also in the book **Fath-ul-majîd** by Wahhâbîs. All the Sahâba, and also most of those who lived in the centuries after them are as they are described in the hadîth-i-sherîf. Imâm-i a’zam is one of the Tâbi’în, who are praised in this hadîth-i-sherîf. In fact, it is known by all Muslims and even by all men of knowledge, whether they are religious or irreligious, that he is one of the highest of the Tabi’în. Since Imâm-i a’zam ‘rahmatullâhi ta’âlâ ’alaih’ is one of the highest of those who have been celebrated through this hadîth-i-sherîf, it would be unnecessary to look for another hadîth-i-sherîf for explaining his greatness. A person who says mawdû’ about the hadîth-i-sherîfs that are written above and which praise him has denied this sahîh hadîth-i-sherîf as well. Another scholar who announces the greatness of Imâm a’zam Abû

Hanîfa is Muhammad bin Mahmûd Harezmî (d. 665 [1266 A.D.]). He wrote a commentary to Imâm a'zam's book entitled **Musnad**, and listed Imâm a'zâm's virtues and merits in the initial pages of his commentary. His written account is quoted at the end of the book entitled **Usûl-ul-erbe'a**.[1]

As our Prophet 'sall-Allâhu 'alaihi wassalam' praises the imâms of Madhhabs in the hadîth above, let us see what he declares about the Wahhâbîs and about those men of religion who, like Wahhâbîs, have appeared recently. It is declared in the two hadîth-i-sherîfs that are written in **Tanbîh** and **Mukhtasar-i Tezkîra: "Towards the end of the world there will be a decrease in knowledge and an increase in ignorance"** and **"The decrease in knowledge indicates a decrease in the number of savants. Ignorant men of religion will cause fitna by giving fatwâs according to their own points of view. They will cause people to deviate from the right way."** These hadîth-i-sherîfs inform us that in the latter time period ignorant, sinful and heretical men of religion will be on the increase and will mislead Muslims."

Studying the science of kalâm and the science of Ma'rifat in his youth, he acquired immense erudition. Then, serving Imâm-i-Hammâd for twenty-eight years, he attained maturity. When Hammâd passed away, he replaced him as a mujtahid and muftî. His knowledge, his superiority became known far and near. On account of his knowledge, virtue, intellect, comprehension, zuhd, taqwâ, trustworthiness, quickness to reply and repartee, devoutness, trueness, and all other human maturities, he was superior to everybody. All the mujtahids contemporary with him or succeeding him, other savants and great people, and even Christians have praised him. It is written in **Khayrât-ul-hisân,** in **Mîzân-ul-kubrâ,** in **Mir'ât-i-kâinât,** and in **Mawdû'atul'ulûm** that Imam-î Shâfi'î said: "In the knowledge of Fiqh, all people are Abû Hanîfa's children." Again, it is written in Hâfiz Zahabî's book **As-sahîfa fî manâkib-i Abî Hanîfa,** Ibni Hajar-i Makkî's **Kalâid-ul-uqbân fî-manâkib-in Nu'mân,** Hamawî's **Eshbâh,** Muhammad bin Yûsuf's **Sîrat-i Shâmî** and in Mahmûd Pishâwurî's Persian book **Hujjat-ul-islâm** that Imâm-i Shâfi'î said: "He who wants to become a Fiqh scholar should read the books of Abû Hanîfa," and they wrote that this was also reported by Imâm-i Muzanî. Once he said: "I reap benefits from Abû Hanîfa. I visit his grave every day.

[1] **Usûl-ul-erbe'a fî radd-il-wahhâbiyya**, written by Muhammad Hasan Jân Serhendî (d. 1349 A.H.).

When I am in a difficult situation I go to his grave and perform a namâz of two rak'ats. I beg Allâhu ta'âlâ. And He gives me what I wish for." This is explained in the preface of **Ibni 'Âbidîn** and also in the hundred and sixty-sixth page of **Shawâhid-ul-Haqq.** It is written in **Ghâliyya:** "Imâm-i Shâfi'î used to perform morning prayers near Abû Hanîfa's grave, but he would not recite the prayers of the Qunût out of his respect towards him. There was no savant on earth who was superior to Abû Hanîfa." Imâm-i Shâfi'î was a disciple of Imâm-i Muhammad, who was Imâm-i a'zâm's second disciple. He said: "Allâhu ta'âlâ bestowed knowledge upon me through two people. I learned Hadîth from Sufyân bin Uyayna and Fiqh from Muhammad Shaybânî." And he said once: "There is one person to whom I am grateful concerning knowledge pertaining to Islamic and worldly matters. He is Imâm-i Muhammad." Imâm-i Shâfi'î, again, said: "I wrote enough books to load a beast of burden with what I learned from Imâm-i Muhammad. Had it not been for him, I wouldn't have acquired anything of knowledge. In knowledge, all people are the children of the savants of Iraq. The savants of Iraq are the disciples of the savants of Kûfa. And the savants of Kûfa are Abû Hanifa's disciples." Imâm-i a'zam acquired knowledge from four thousand people. Five hundred thousand religious matters have been solved, and all of them have been answered in the Hanafî Madhhab.

Imâm-i a'zam's taqwâ was very great. He used to trade in order to earn halâl food. He had commercial partners. He used to distribute earnings of thousands of aqchas which he considered doubtful to the poor and to men of religion. He used to support his hundreds of disciples and meet their needs with his own earnings. For thirty years he fasted every day. [He ate for five days in a year, i.e. on the days of 'Iyd.] He used to perform namâz at nights. He used to spend most of the hours of his days giving lectures and answering the questions of the people in the mosque. At nights he used to worship his Owner in the mosque or in his home. For forty years he performed the morning prayers with the ablution he had made for the night prayers. He often used to read the entire Qur'ân in one rak'at or in two rak'ats. And sometimes, whether in namâz or not, he would recite an âyat describing Allah's torment or mercy, time after time, and then weep, moan and sob. Those who heard him would pity him. He would wear clothes like those of the poor. But sometimes he would wear very valuable garments in order to exhibit the blessings of Allâhu ta'âlâ. He performed

hajj fifty-five times and stayed in the blessed city of Mekka for several years. At the place where his soul was taken away he recited the entire Qur'ân seven thousand times. He said: "I have laughed once in my life. And I rue it." He would talk infrequently, but think much. He used to discuss some religious subjects with his disciples. One night, after performing the night prayer in jamâ'at, he was going out of the mosque, when he began to talk with his disciple Zufar on some matter. One of his feet was outside the door and the other one inside the mosque yet. They talked until the morning adhân and then went back into the mosque to perform the morning prayer before he had time to take his other foot out. Saying that Hadrat Imâm-i 'Alî 'radiy-Allâhu 'anh' had said: "It is permissible to spend up to four thousand dirhams for livelihood," he used to distribute the excess of the four thousand dirhams of his earnings to the poor. Yazid bin 'Amr wanted to make him the governor and the judge of Kûfa city. He would not accept it. He imprisoned him and had him beaten. His blessed head and face swelled. The next day he took the imâm out and repeated his offer with oppression. The imâm said: "Let me consult," and obtained permission. He went to the blessed city of Mekka and stayed there for five or six years.

Khalîfa Mansûr had very profound respect for the îmâm. He sent him ten thousand aqcha and a jâriya as a present. The imâm did not accept them. One aqcha was worth one dirham of silver. Mansûr was cruel. In 145 A.H., Ibrâhîm bin 'Abdullah bin Hadrat Hasan had been recruiting soldiers in order to help his brother Muhammad, who had declared his caliphate in the blessed city of Medina. He had come to Kûfa. It was rumoured that Abû Hanîfa had been supporting him. Upon hearing this, Mansûr had the îmâm brought to Baghdad from Kûfa. He told him to tell everybody that Mansûr was the rightful Khalifa. He would give him the presidency of the Supreme Court of Appeal in return for this. He exerted intense presure on him. The imâm, having too much taqwâ to esteem worldly ranks, did not accept it. Being hurt, Mansûr imprisoned him. He had him thrashed. Having received thirty blows, his blessed feet bled. Mansûr repented and sent him thirty thousand aqcha, but he did not accept it. He imprisoned him again and had him thrashed, each day ten blows more than the day before were added. On the eleventh day, because Mansûr was afraid that the people might attack, he was forced to lie down on his back. Poisonous sherbet was poured into his mouth. He performed sajda (prostration) while dying in 150 A.H. Some fifty

thousand people performed his namâz of janâza.[1] There was such a great crowd that the prayer was accomplished with difficulty, not before the late afternoon prayer. For twenty days many people came to his grave and performed his namâz of janâza there.

He had seven hundred and thirty disciples. His son Hammâd was one of his notable disciples.

There have been some disagreements among the disciples of Imâm-i a'zam 'rahmatullâhi ta'âlâ 'alaih'. The hadîth, **"Disagreements among the savants of my Ummat is Allah's compassion,"** informs us that these disagreements are useful.

He used to fear Allahu ta'âlâ very much, and was very careful in obeying the Qur'ân al-kerîm. He used to say to his disciples: "On any matter, if you happen to obtain a document that disagrees with my word, leave my word aside and follow the document!" For, his disciples, like he himself, were mujtahids. All his disciples swear: "We have stated even our disagreements with him based on a proof, a document which we had heard from him."

Muftîs should act in accordance with Imâm-i a'zam's word. If his word cannot be found they should follow Imâm-i Yûsuf's word. Next to him, Imâm-i Muhammad's word should be followed. When the word of Imâm-i Yûsuf and that of Imâm-i Muhammad are on one side and Imâm-i a'zam's word is on the other side, a muftî can give a fatwâ in accordance with either side.

It is written in Ibni 'Âbidîn and in **Majmû'a-i zuhdiyyâ** (in Turkish), i.e. in their introductions, and also in **Waqfun-niyyât** by Shaykh-ul-Islâm Ahmad bin Suleymân bin Kemâl Pâsha: "There are seven grades of Fiqh savants. The highest of them are the mujtahids in the Ahkâm-i-islâmiyya. These are called **'mujtahîd-i mutlaq.'** The imâms of the four Madhhabs are in this grade. The second from the highest are those great scholars who are called **'mujtahid fi-l-madhhab.'** Imam-i Abû Yûsuf, Imâm-i Muhammad Shaybânî and the other desciples of Imâm-i a'zam are among them. They derive **ahkâm** (rules) from the **Adilla-i shar'iyya** following the methods and principles formulated by Imâm-i a'zam Abû Hanîfa. Some of the ahkâm derived by them may not be agreeable with the ahkâm derived by Imâm-i a'zam. [It is

[1] Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss** for 'salât (namâz) of janâza'.

written in **al-Mîzân-ul-kubrâ,** page 17 that they are called **'mujtahid-i mutlaq fi-l-madhhab,'** too.] The third group are the 'ulamâ (scholars) who are **mujtahid fi-l-mas'ala.** They discover the ahkâm for newly arising matters. The ahkâm found by them have to be agreeable with the ahkâm of the afore-mentioned two groups. Khassâf,[1] Tahâwî,[2] Karkhî,[3] Shams-ul-aimma Halwânî,[4] Shams-ul-aimma Sarakhsî,[5] Pazdawî,[6] Qâdîkhân[7] and the similar profound scholars are among the mujtahids of the third grade. The scholars who are in the grades below the first three groups mentioned above are not mujtahids; they are muqallids. For example, the scholars called **as'hâb-i takhrîj** in the fourth group cannot perform ijtihâd. One of them, Abû Bakr 'Ahmad Râdî (d. 370 [981 A.D.], Baghdâd), was eligible to explain rules that had been stated vaguely and which therefore could be construed in two different ways, and to select one of them. The fifth group of the Fiqh scholars are the **as'hâb-i tarjîh.** They selected the **sahîh** (correct) and **awlâ** (better) ones of several **khabars** (narrations) which have reached them. Qudûrî and Burhân-ad-dîn al-Marghinânî, author of the book **al-Hidâya,** are among them. The sixth group are the **as'hâb-i tamyîz,** muqallid scholars who distinguished the **qawî** (strong) ahkâm from the **daîf** (weak) ones and the **zâhir** khabars from the **nâdir** ones. The authors of the books **Kanz-ud-daqâiq, Mukhtâr, Ikhtiyâr, Wiqâya** and **Majmâ'ul-bahrayn** are among them. They did not include any **mardûd** (rejected) and **daîf** reports in their books. The seventh group are the muqallids who could not perform the aforesaid services, but who could only transmit correctly from the books of the preceeding groups and report them. [It is written in Majmû'a-i Zuhdiyya that **Tahtâwî** and **ad-Durr-ul-mukhtâr** and **Ibni 'Âbidîn** are among them.] Scholars of the sixth grade will exist until Doomsday and they will distinguish the **haqq** (right) from the **bâtil** (wrong). The hadîth-i sherîf, **'The**

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[1] Abû Bakr 'Ahmad bin 'Umar (d. 261 [877 A.D.])
[2] Abû Ja'fer 'Ahmad bin Muhammad (238, Egypt – 321 [933 A.D.], the same place)
[3] 'Ubaydullah bin Huseyn Abu-l-Hasan (260 – 340 [952 A.D.])
[4] 'Abd-ul-'Azîz bin 'Ahmad (d. 456 [1064 A.D.], Bukhâra)
[5] Abû Bakr Muhammad bin 'Ahmad (d. 483 [1090 A.D.])
[6] Fakhr-ul-islâm 'Alî bin Muhammad Pazdawî (400 – 482 [1089 A.D.], Samarkand)
[7] Hasan bin Mansûr Ferghânî (d. 592 [1196 A.D.])

’ulamâ of my Ummat who are on the right way will exist till Doomsday,’ reports this.”

It is written in the introduction to **Mîzân-ul-kubrâ**: “After the imâms of the four Madhhabs ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ no scholar claimed to be a **mujtahid-i mutlaq.** Only imâm-i Muhammad bin Jarîr-i Tabarî claimed to be so, but his claim was not accepted. Imâm-i Suyûtî used to say that he was a mujtahid-i mutlaq fi-l-madhhab, and he used to issue fatwâs in agreement with the Shâfi’î Madhhab. The ’ârif-i kâmils who had reached high grades in Tasawwuf became mujtahids by way of **dhawq** and **wijdân**. They detected the halâls with their fragrant odour and the harâms with their noxious smell. It is not possible to reach the grade of ijtihâd without receiving fayd from an ’ârif-i kâmil. A Walî who has attained this grade need not imitate a Madhhab. Their calling themselves Hanafî or Shâfi’î is due to having followed a Madhhab before attaining this grade. It is necessary to learn correctly the teachings of Fiqh of one of the four Madhhabs to rise to the grades of Wilâyat. Therefore, it is necessary to learn either by hearing, or by reading the books written by a pious person who is known to hold the creed of the Ahl as-sunnat and an attachment to a Madhhab. A sôfî who follows what he learned by hearing it from a man of religion without a Madhhab and with a heretical creed, or by reading a book written by an unknown person, or a sôfî who does not follow one of the four Madhhabs, will go astray and become a **zindîq.** He will become an *aide-de-satan* in tempting others to go astray, too.”

[As soon as a person becomes a Muslim, or a Muslim child reaches the age of maturity called ’âqil wa bâligh (discretion and puberty), the first thing necessary for them to do is to say the **Kalima-i shahâdat**, learn its meaning and believe its meaning. Thereafter, they have to learn and believe the teachings written in the books of the Ahl as-sunnat savants regarding i’tiqâd, that is, the tenets of belief. Then, they have to learn teachings of Fiqh from the books of any one of the four Madhhabs, that is, the five commandments of Islam, and they must observe these commandments. People who deny that it is necessary to learn and obey these things and those who do not pay due attention to these points become **murtadds.** That is, after they become Muslims upon saying the Kalima-i shahâdat, they become disbelievers again. The four Madhhabs teach the same tenets of i’tiqâd. People who have adapted themselves to the tenets of Creed and Fiqh taught by any

one of the four Madhhabs are called **Ahl as-sunnat** or **Sunnî.** Belief of those who do not follow one of these four Madhhabs is wrong. They are either **Ahl-i bid'at** -bid'at holders- or murtadds. In both cases, they will certainly go to Hell to be punished in the fire, if they die without tawba[1]. If a Muslim performing a certain practice finds himself, or herself, in a quandary that makes it too difficult for them to perform that practice within the rules of their own Madhhab, they can do it in agreement with the rules of one of the other three (Madhhabs). Then, they will have to observe all the rules related to that practice in that second Madhhab. If a new situation arises, so that it is difficult for them to observe one of those rules while it is easy in their own Madhhab, it becomes sahîh (valid) for them to do it. Thereby they have been compelled to unify the two Madhhabs in what is termed 'compulsory talfîq'. If it is difficult to observe that rule in their own Madhhab as well, then it will be permissible for them not to observe the former rule in their own Madhhab. However, it is good to keep in mind that it would have been permissible according to the ijtihâd of one of the Ashâb-i-kirâm. Please review the twenty-first chapter! The Sahâbis who were alive when Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' passed away were all mujtahids. When it is difficult to imitate one of the four Madhhabs,, then it becomes sahîh to worship according to the ijtihâd of one of the Ashâb-i kirâm. When difficulty arises, our zann-i gâlib, that is, stronger supposition, becomes acceptable. The meaning of the 102nd âyat of Sûrat-it-Tawba is: **"The early Immigrants** (from Mekka to Medina) **and the Residents** (of Medina) **and those who follow them are pleased with Allâhu ta'âlâ. Allâhu ta'âlâ is also pleased with them. I** (Allâhu ta'âlâ) **prepared Gardens for them. They will live there eternally."** It is clear from this âyat also that the Ashâb-i kirâm 'ridwânullâhi ta'âlâ alaihim ajma'în' are Allâhu ta'âlâ's compassion for all beings, and whoever follows any one of them will attain eternal blessings.]

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[1] To make 'tawba' means to repent for one's sin(s), to stop committing the same sin(s), to beg Allâhu ta'âlâ to forgive one for having committed the sin(s), and to promise Him not to commit the (same) sin(s) again. Hence, in the case being dealt with, one has to cease from the erroneous creed one has been holding (and to recant it if the one's eroneous creed has been publicly known).

With a doleful heart and nightmarish dreams,
To union with the beloved and to the rosegarden: Farewell!
With secret sighs and pathetic meanings,
To the spring season, I've not had enough whereof: Farewell!

Heavens are black again, no place can be seen;
A vague force ever pulls me backwards;
"Why, are you here only to go away?" it says.
To the blessed stones and soil wehereon you tread: Farewell!

My tears have made on ocean, which blocks my way;
How can I leave my beloved one and go away?
With this fire of farewell to burn away?
To those wishes that rise anew daily: Farewell!

Darkness envelops the entire world, all wishes are gone;
My heart weeps blood all the time, and my soul is in a frenzy;
So, it is time we parted, and soon I have to be gone;
To these carefree wayfarers, and to these avenues: Farewell!

Let me look at your beautiful face once again before I leave;
One look from you I would not change for all the world's property;
Let the unaware people of this lover make a mockery;
To merriments and pleasures from now on: Farewell!

I invoke my Rabb to bring you close to me;
Would that I saw you once, before I leave the world!
Separation burns me all over, please do embrace me;
To useless day-dreams and passing fancies: Farewell!

Where are you going, leaving your heart and affection here?
How can you ever leave that beauty you hold so dear?
Who are you making your farewells to? Only do consider?
To chimerical and unfaithful dreams: Farewell!

Leaving? O, you, who would never have had enough of seeing the Darling,
And who deems it the rarest blessing to see the Darling for another moment!
Burn and be reduced to ashes, yearning for a new glimpse of the Darling!
To the final Light who illuminates the universe: Farewell!

Where are you going? How come you have left the Darling?
It is not the Darling who burned you; you did it yourself!
Just think! Whose face did you look at in tears?
To those looks that moaned over separation: Farewell!

I will change the past to the present, and watch it;
I will console my heart with tears.
With a deep sigh I will say, “O, you separation!”
To this deserter who abandons the Darling: Farewell!

Your image before me says, “Do stay a little longer.”
“Let your heart dive into this affection, as I do,” it says.
“Kiss my hand and get my benediction,” it says.
With deepest love to the blessed Darling: Farewell!

34— WAHHÂBÎS AND THE ANSWER OF THE AHL AS-SUNNAT

Most of the following information has been borrowed from **Mir'ât-ul haramayn**, (Written by Eyyûb Sabrî Pâsha, d. 1308 [1890 A.D.]):

The founder of Wahhabism is Muhammad bin Abdulwahhab. He was born in the town of Huraymila in Najd in 1111 A.H. [1699 A.D.], and died in Darr'iyya in 1206 A.H. [1791 A.D.]. Formerly, with a view to travelling and trading, he went to Basra, to Baghdad, to Iran, to India, and to Damascus, whereabouts he happened to find Ahmad ibni Taymiyya's books, which were against the Ahl as-sunnat. He read them and, being intelligent, clever, and strongly convincing, he became famous as the "Shaikh-i Najdî." In 1125, he was ensnared by the British spy Hempher and was exploited by the British in their activities carried on to **demolish Islam.** Our Book **Confessions of A British Spy** expound on the events that contributed to the establishment of the Wahhabite heresy. In order to increase his fame, he received an education from the savants of the Hanbalî Madhhab in the blessed city of Medina and then in Damascus. Then he went back to Najd, where he wrote books. His heresies deceived the villagers, particularly the inhabitants of Dar'iyya and their chief Muhammad bin Su'ûd. People who accepted his ideas, which he termed Wahhabism, are called Wahhâbi or **Najdî.** It being easy to deceive the ignorant, Wahhâbis increased in number, and he introduced himself as the Qadî and Muhammad bin Su'ûd as the Amîr and Governor. He had it established that they would be succeeded only by their progeny. When the book **Mir'ât-ul-haramayn** was printed in 1306 A.H. [1888 A.D.], the Amîr of Najdîs was 'Abdullah bin Faisal.

Muhammad's father, 'Abdulwahhâb, was a good Muslim. He and the savants in Medina had sensed from his words that the son of 'Abdulwahhâb was going to take a heretical course and advised all people around them not to talk with him. But he declared Wahhabiism in 1150 A.H. There are too many wrong ideas to be tallied in the books which he wrote, especially in **Kitâb-ut-tawhîd,** which is the worst of them, and in **Fath-ul-majîd,** an explanation of the former prepared by his grandson, 'Abdurrahmân bin Hasan.

Yet Wahhabism is based upon three doctrines:

1— Wahhâbîs state that deeds and worships are part of îmân; he who does not perform one fard action, e.g. a person who omits one namâz, though he believes that it is fard, becomes a disbeliever; he should be killed and his property should be shared among the Wahhâbîs. This misinformation is written in pages 17, 48, 93, 111, 273, 337, and 348 of **Fath-ul-majîd.**

2— They state that he who asks for shafâ'at (intercession) from souls of Prophets or of Awliyâ, or who visits their graves and invokes (Allâhu ta'âlâ) through their intermediation, becomes a disbeliever. It is written in the five hundred and third page of the Wahhabite book entitled **Fath-ul-majîd**: "When Rasûlullah was alive it would be permissible to ask him to invoke a blessing on you. In fact, any pious person who is alive may be asked to invoke a blessing on you. As a matter of fact, when Hadrat 'Umar was about to leave for Mekka to perform 'umra, Rasûlullah said: **'O 'Umar, don't forget us in your invocations.'** Also, it is permissible for the living to send invocations to the souls of the dead that are buried or that will be buried. But it is not permissible to ask for invocations from those who are in graves. Allâhu ta'âlâ has declared that it is shirk (to attribute a partner to Allâhu ta'âlâ) to ask for invocations from those who do not hear or answer. The dead and living people who are absent, far away, will not hear or answer you. They cannot be useful or harmful. None of the Sahâba or people who succeeded them asked anything from Rasûlullah's grave. If it had been permissible to ask something from the Prophet after his death, Hadrat 'Umar would have asked him for rain. But he did not visit his grave or ask him for help. He asked for invocations from Hadrat 'Abbâs, who was alive and present." It is written on its seventieth (70th) page: "Asking something from a dead person or from a person who is absent means to make him a partner to Allâhu ta'âlâ."

These slanders of the Wahhâbîs are contradicted first of all by their own book. It is written in the two hundred and first page of **Fath-ul-majîd**: "'Abdullah ibni Mas'ûd stated in Bukhârî: 'We heard the food which we ate praise and laud Allâhu ta'âlâ.' Hadrat Abû Zar said: 'Rasûlullah took some pieces of stone in his hand. We heard them praise and laud Allâhu ta'âlâ.' The report stating that the wood which Rasûlullah leaned upon as he made a speech moaned, is true." This means to say that not only Rasûlullah but also some other Believers could hear the sounds which not everybody could hear. It is declared at the end of the same report

that these stones were heard to praise and laud Allâhu ta'âlâ while they were in Hadrat Abû Bakr's hand, too. Many books (of Islam) relate that while Hadrat 'Umar was making a speech called Khutba in Medina, he saw Sâriya, the commander-in-chief of the army, making war in Iran and said to him: "Sâriya, beware of the enemy on the mountain!" and Sâriya, hearing him, captured the mountain. Wahhâbîs try to prove their words right with âyats which have descended for idolaters. However, Believers, [that is, the Ahl as-sunnat], do not worship Prophets ''alaihim-us-salawâtu wa-t-teslîmât' or Awliyâ ''alaihi-r-rahma'. But they believe that these people are Allah's beloved slaves and that Allah will pity His other slaves for their sake. They say: "He, alone, creates harms and benefits. No one except Him has the right to be worshipped." They visit graves and invoke Allâhu ta'âlâ through the exalted persons in the graves.

Ibni 'Âbidîn states in the last page of the (chapter about) the contract of a **Nikâh**: "It is not permissible to marry by saying that Allah and Rasûlullah are witnesses. In fact, there are (savants) who say that it would be kufr to say so. 'For, it would mean to say that Rasûlullah knows the ghayb. He who says that someone other than Allâhu ta'âlâ knows the ghayb becomes a disbeliever,' they say. But it is written in **Tâtarhâniyya**,[1] in **Hujja**,[2] and in **Multaqit**[3] that it is not kufr. For, Allâhu ta'âlâ intimates everything to His Messenger's soul. Prophets know many things that are unknown to others. The hundred and twenty-sixth âyat of Sûrat-ul-Jîn purports: **'Of the things from the ghayb, which Allâhu ta'âlâ knows, He intimates some only to those Prophets He chooses."** However, it is written in the books of 'aqâid that one of the karâmât of Awliyâ is their knowing many things of the ghayb. The Mu'tazila group [and their followers, the Wahhâbîs,] base themselves on this âyat as they say that Awliyâ cannot know the ghayb. In answer to them, we say that this âyat informs us that only the angel bringing the **Wahy** is informed with the ghayb directly. The ghayb are intimated to Prophets and to Awliyâ through the angel or by some other means. There is detailed information about

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[1] A book of fatwâ, also known with the title **Zâd-ul-musâfir**, which was written by 'Âlim bin 'Alâ 'rahmatullâhi ta'âlâ 'alaih' (d. 688 [1289 A.D.]).

[2] Written by Nasr bin Ibrâhîm bin Nasr Muqaddasî 'rahmatullâhi ta'âlâ 'alaih' (d. 490 [1097 A.D.]).

[3] Written by Abul Qâsim 'Ahmad Saffâr (d. 336).

the karâmât of Awliyâ in the book, **Sell-ul-hisâm-il-Hindî li-nusrat-i sayyidinâ Khâlid-i Naqshibandî**.[1] Please read the book! You will learn many facts in answer to the Wahhâbîs." **Tafsîr-i Mazharî** states in the explanation of this âyat-i kerîma: "Allâhu ta'âlâ lets His Awliyâ know without any means as well. He revealed Sâriya to Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anhumâ'. He states that He told Hadrat Mûsâ's mother to put her son into the sea and intimated to her that He would send him back and make him a Prophet. He states that He informed the Hawârîs (Apostles) by means of something similar to **Wahy,** and that He said to Hadrat Maryam (Jesus' blessed mother): **'Shake the date log. There shall be fresh dates. Eat them!'** These people were not Prophets. They were Walîs." This is discoursed in detail in the book entitled **Usûl-ul-erbe'a fî terdîd-il wahhâbiyya,** in Persian. The book was reproduced by Hakîkat Kitâbevi in 1395 A.H. [1975]. A short passage from the book has been translated into English. Please see the sixty-second page of the eighteenth (2007) edition of **The Sunnî Path**, which is available from Hakîkat Kitâbevi in Istanbul.

It is written in the hundred and twenty-sixth page of the second volume of the book **Hadîqa**: "It is permissible to invoke Allâhu ta'âlâ through Rasûlullah, through the As-hâb-i-kirâm, or through the Tâbi'în even after their death. To pray through them means to ask for their shafâ'at. The savants of the Ahl as-sunnat stated that this was permissible. But a group of Mu'tazila denied it. The admission of the invocation of the one who asks for shafâ'at is the karâmat of the intercessor. That is, it is the latter's karâmat after death. Holders of bid'at, heretics, did not believe this. Imâm-i Manâwî answers these ignorant people in his commentary to **Jâmi'us-saghîr.** Imâm-i Subkî stated: "To invoke through Rasûlullah means to ask for his shafâ'at (intercession), which is something beautiful. None of the earlier and later Islamic scholars said anything against doing so. Only Ibni Taymiyya rejected it. Thus he dissented from the right way. He made up a bid'at which had been said by none of the savants preceeding him. Because of this bid'at of his, he became the topic of Muslims' indignant remonstrations." Ibni 'Abdussalâm explains detailedly that it is permissible to ask for something from Allâhu ta'âlâ by saying, "For Rasûlullah's sake." Also, it is communicated by Ma'rûf-i

[1] Written by Ibni 'Âbidîn Sayyid Muhammad bin Amîn bin 'Umar bin 'Abd-ul-'Azîz 'rahmatullâhi ta'âlâ 'alaih'.

Karkhî and also written in the booklet **Qushayrî** that it is permissible to invoke (Allâhu ta'âlâ) through Awliyâ, who are Rasûlullah's inheritors. It is written in its hundred and fifty-first page that a person who does something which has been said to be permissible by any mujtahid should not be prohibited from doing it. For, it is permissible to follow one of the four Madhhabs. For this reason, people who visit graves, those who bless themselves with the graves of the Awliyâ and those who vow something through their souls so that their sick relatives may be cured or so that what they have lost may be found, should not be prohibited from doing so. When vowing, to say, "I intend this votive offering for this Walî," is figurative, and it means, "I intend it to those who serve the grave." It is similar to saying that you are only lending it when you are giving the alms called zakât to the poor; savants of Fiqh have said that it is permissible to say so. Here, the tenor, not the vehicle, is important. Likewise, a present given to the poor becomes alms. And alms given to the rich becomes a present. Hadrat Ibni Hajar-i Haytamî has given a fatwâ stating that when vowing at the graves of Awliyâ, it is sahîh to vow with the intention of another **qurbat,** that is, another useful deed such as alms to their children or disciples, or to other poor Muslims who are there. Things determined during the vow should be given to the persons intended. All the vows made at graves today bear this kind of intention. This should be understood from the expression "Intended for the Walî." It is harâm to speak ill of deceased Awliyâ, or to say that they are ignorant, or to infer meanings disagreeable with Islam from their words, or to deny that they will manifest karâmats after death, or to think that they are no longer Awliyâ when they are dead, or to prevent those who bless themselves with their graves. It is also harâm to think ill of Muslims, or to oppress them, or to take away their property, or to envy or slander them, or to lie or talk behind their backs."

It is written in the hundred and eighty-eighth page of **Hadîqa**: "A hadîth-i-sherîf, which Bukhârî quotes on the authority of Abû Hurayra 'radiy-Allâhu 'anh', declares: **"Allâhu ta'âlâ declared: My slave cannot approach Me through anything as much as he approaches Me by doing fard actions. When My slave does supererogatory acts of worship, I love him very much, so much so that he hears with Me, sees with Me, holds everything with Me, walks with Me. I give him whatever he asks from Me. When he trusts himself to Me I protect him."** As this hadîth-i-sherîf indicates: he who does the supererogatory acts of worship together

with the fard ones will earn Allah's love. The invocations of such people will be accepted. Sa'îd bin Ismâîl Abû 'Uthmân Khayrî Nishâpûrî 'rahmatullâhi ta'âlâ 'alaih' said that this hadîth-i-sherîf means: "I immediately give him all his wishes such as to see, to hear, to go, and to hold." See the last part of the chapter "Final Word of Se'âdet-i Ebediyye" in the first fascicle of Endless Bliss. Also, the hadîth-i-sherîf **"When you have trouble in your work, ask for help from those who are in graves!"** reveals that Allâhu ta'âlâ gives this power to His beloved slaves when they are dead as well.

Imâm-i Birgivî quotes the hadîth-i-sherîf, **"When visiting a Believer's grave, if you say, 'O Allah, don't torment him for Hadrat Muhammad's sake,' Allâhu ta'âlâ will stop his torment until the end of the world,"** in his booklet **Atfâl-ul-Muslimîn.** Rasûlullah commands us to say this prayer. But Wahhâbîs say that he who prays so will become a disbeliever.

There are many hadîth-i-sherîfs stating that a Muslim is conscious in the grave. The Sahâba and the Tâbi'în used to visit the **Qabr-i Sa'âdat** and bless themselves with the Prophet's soul. There are many books written about this.

While explaining how to pray in a due manner, the book **Hisn-ul-hasîn** states: "Admission of a prayer requires that you put Prophets 'alaihim-us-salawâtu wa-t-teslîmât' and pious Muslims as intermediaries. It is declared so in a hadîth-i-sherîf in **Bukhârî**."

Hadrat 'Alî Râmitanî said: "Pray with a tongue that has not sinned so that it will be admitted!" That is, humiliate yourself in the presence of Allah's beloved ones, beg them so that they will pray for you. This is the meaning of invoking through a Walî.

The son of 'Abdulwahhâb and those ignorant people who have been deceived by him deem the Ahl as-sunnat as disbelievers who worship idols and graves, and say that it is halâl to kill the Ahl as-sunnat and to take away their property; this is because they misinterpret the nass [i.e. âyats and hadîths]. In a hadîth-i-sherîf in **Bukhârî,** our master the Prophet 'sall-Allâhu 'alaihi wa sallam' declares: **"The disbelievers impute the âyats that have descended for disbelievers to Muslims."** He declared in another hadîth-i-sherîf: **"Of those who bear the name Muslim, the ones for whom I fear the most are those who change the meanings in the Qur'ân."** These hadîth-i-sherîfs foretell that Wahhâbîs will appear and that they are heretics.

If a person who invoked through Awliyâ by visiting their graves

would become a disbeliever, then our Prophet could not be asked to intercede. In fact, he has always been asked to intercede, before he came to the world, as he was alive in the world, and after his death. In a hadîth-i-sherîf quoted by Ibni Mâja and written in the hundred and fifty-third page of **Shawâhid-ul-haqq,** our Prophet used to invoke: **"Allâhumma innî es'eluka bi-haqq-is-sâ'ilina 'alaika,"** which means: **"Yâ Rabbi! I ask of Thee for the sake of those people whom Thou hast given whatever they wanted whenever they asked of Thee!"** And he used to command his Companions to invoke likewise. Tabarânî, Ibni Hibbân, Hâkim and Suyûtî report that he said: **"Ighfir li-ummî Fâtimata binti Asad wa wassi'alayhâ madkhalahâ bi haq-qi Nabiyyika wa'l-Anbiyâ-illazina min qablî innaka arham-ur-râhimîn,"** when he intered Hadrat Alî's mother Fâtimayi with his own blessed hands. As 'Uthmân bin Hunayf, one of the greatest Sahâbîs, reports, he ordered a blind man, who had asked him to pray so that he might recover, to make an ablution, to perform two rak'ats of namâz and then to say: **"Allâhumma innî as'aluka wa atawajjahu ilayka bi-Nabiyyika Muhammadin Nabiy-yir-rahma, yâ Muhammad innî atawajjahu bike ilâ Rabbî fî hâjatî-hâzihî, li-taqdiya-li Allâhumma shaffi'hu fiyya."** This prayer is written at the end of the chapter entitled **Salât-ul-hâjat** in **Marâq-il-falâh** and its annottion by Tahtâwî and in their Turkish version **Ni'mat-i Islâm,** and also in **Shifâ-us-Siqâm**, in **Nûr-ul-islâm**, and in **ad-Durar-us-Saniyya.** The Sahâba often used to say that prayer. It is declared in a sahîh hadîth-i-sherîf quoted by Hâkim that when Âdam ''alâ Nebiyyinâ wa 'alaihissalâtu wassalâm' was taken out of Paradise, he prayed fervently. But his repentance would not be accepted. When at last he said: "Yâ Rabbî! Have mercy upon this father for the sake of my son Muhammad!" His prayer was accepted, and he was told: "O Adam! If you had asked for anything with the name of Muhammad, I would give it, whatever it were. If it had not been for Muhammad, I would not have created you." This hadîth-i sherîf is also written at the beginning of the books **Mawâhib** and **Anwâr.** This fact is detailedly explained in the hundred and ninth page of the book **Ghâliyya** by 'Âlûsî. The word **'haqq'** in these prayers means 'sake, value.' The phrases that contain them mean: 'for the sake of the valuable grades which He has given those whom He loves.' For, no creature has by any means any haqq (right) upon Allâhu ta'âlâ.

Question: At that time, Muhammad ''alaihis-salâm' was not in the world. He would honour the world with his presence three

hundred and thirteen thousand years later. How did Âdam ‘’alaihis-salâm’ know him?

Answer: When Hadrat Âdam was in Paradise, he saw the writing **“Lâ ilâha il-l-Allah Muhammadun Rasûlullah”** everywhere in Paradise and also on the ’Arsh. So he knew that Rasûlullah was Allah’s most beloved slave. This was written there in Islamic letters. This means to say that those letters are not man-made. Those letters existed long before the world and Âdam ‘’alaihis-salâm’ came into existence. All the heavenly books and pages were sent in Islamic letters.

These prayers show that it is permissible to ask Allâhu ta’âlâ by advancing His beloved ones as intercessors and to invoke for their sake.

It is written in the five hundred and twenty-fourth page of the fifth volume of **Ibni ’Âbidîn**: “It is good to invoke Allâhu ta’âlâ through Rasûlullah’s intercession. None of the early savants or the later ones said anything against this. Only Ibni Taymiyya would not accept this. He invented a bid’at by saying what nobody had said. Imâm-i Subkî explains this fact well.”

Ahmad bin Sayyid Zaynî Dahlân ‘rahmatullâhi ta’âlâ ’alaih’ was the Muftî, the Raîs-ul-’ulamâ, and the Shâfi’î Shaikh-ul-Khutabâ of Mekka. He wrote quite a number of books. his books, **Khulâsat-ul-kalâm fî bayân-i umarâ-il balad-il-harâm, Firradd-i ’alal-wahhâbiyyat-i-atbâ-i madhhab-i ibni Taymiyya,** and **Ad-Durar-us-saniyya firradd-i ’alal-Wahhâbiyya,** he divulges the Wahhâbîs’ real intentions and proves with âyats and hadîths that they are zindiqs, heretics and idiots. In his **Khulâsât-ul-kalâm,** he explains how they deceive the unlearned ones of Muslims, and answers (their dogmas) one by one. He proves that their words are mendacious and slanderous, and states as follows:

It is sahîh and permissible to pray through the mediation of Rasûlullah after his death, as it was when he was alive. Likewise, hadîth-i sherîfs state that it is permissible to pray through the mediation of the Awliyâ or pious Muslims. [The statements in pages 167, 170, 191, 208, 248, 353, 414, 416, 482, 486, and 504 of the Wahhabite book **Fath-ul-majîd** are slanders against Muslims.] The savants of the Ahl as-sunnat say that Allâhu ta’âlâ, alone, gives effectiveness, creates, invents, gives benefit and harm, and annihilates. He does not have a partner. Prophets, all the living, and the dead cannot create effectiveness, benefit or harm. Nor can they effect anything. Only, because they are the beloved

slaves of Allâhu ta'âlâ, we get barakat through them. Wahhâbîs believe that the living have effectiveness but the dead do not have effectiveness. It is written in the 70th, the 77th, the 98th, the 104th, the 239th, the 248th, the 223rd, the 503rd and the 504th pages of the Wahhabite book **Fath-ul-majîd**: "A person who asks for something from a dead person or from a living person who is absent will become a polytheist. Man can be asked to do things that are within his power. It is not permissible to ask him to do things which only Allah can do." It is written in its 70th page: "The living person will pray for the thing asked of him. Allah will accept the prayer and create that thing. But to ask for it from a dead or absent person means to ask for something which is not within his power, and this, in its turn, is polytheism." It is written in its 136th page: "To try to get barakat through the graves of pious people is polytheism, identical with worshipping the idols called Lât and Manât." It is written in its 208th page: "It is polytheism to ask for your needs from the dead or to do istighâsa through the dead. It is ignorance to ask the dead to intercede for you. Without Allah's permission, he cannot intercede for anyone. Doing istighâsa through him or asking him to intercede has not been created as the cause for his being permitted to intercede. The cause for intercession is îmân. He who does istighâsa is a polytheist. He prevents permission." The book contradicts itself. For, it is written in its 200th page: "The Heavens fear Allah. Allah has created sense in the heavens. They perceive. It is intimated in the Qur'ân that the earth and heavens make tasbîh. The Sahâba heard the pieces of stone which Rasûlullah took in his hand make tasbîh; a pole called Hannâna in the mosque moaned, and food made tasbîh." [Their asserting that Prophets and Awliyâ do not have any sense while saying that mountains, stones and poles have sense and perception exposes that they are drivelling idiots.] Wahhâbîs become polytheists by saying that 'you can pray through the living but not through the dead.' For, this statement means to say that the living hear and effect but the dead do not hear or effect. It means to believe that beings other than Allah effect. They themselves say that those who believe so are polytheists. In fact, both the dead and the living are causes. Allâhu ta'âlâ, alone, effects and creates. The statement in **Tafsîr-i 'Âlûsî** which states that Imâm-i a'zam prohibited praying through the intermediation of Rasûlullah is not true. For, not a single savant has conveyed such a report from Imâm-i a'zam. They have said that it is permissible (to pray through Rasûlullah's

intermediation). **Tawassul, tashaffu', istighâsa** and **tawajjuh** have the same meaning. They are all permissible. A hadîth-i-sherîf in **Bukhârî** states: **"On the Day of Rising people will first make istighâsa through Âdam ''alaihissalâm'."** Bilâl bin Hâris 'radiy-Allâhu 'anh', one of the greatest Sahâbîs, came to Rasûlullah's grave and said: "O Rasûlallah! Pray on behalf of your Ummat so that it will rain.' Upon this, it rained. Disbelievers who said that idols would intercede for them worshipped idols. But Believers, who ask for intercession, do not worship Prophets or Awliyâ. It is written in the two hundred and ninth page of the book **Fath-ul-majîd**: "It is declared in the Qur'ân al-kerîm: **'Intercession will be done only with His permission,'** and **'Only people He likes will be interceded for.'** How does the person who asks for shafâ'at know that the Prophet will be allowed to intercede for him? How does he know that he is one of those who are liked and then asks for shafâ'at?" With these statements he contradicts both hadîths and himself. For, he says in the two hundred and eighth page of the same book: "Îmân is the cause of being interceded for." It is said in a prayer, which we are commanded to say after the adhân, that Allâhu ta'âlâ has promised our Prophet 'sall-Allâhu 'alaihi wa sallam' the grades of **fadîla** and **wasîla.** He said that he will intercede for those who say this prayer, for those who say the **salawât,** and for those who visit his grave. These hadîths and many others reveal that he has been permitted to intercede for those he likes. The hadîth-i sherîf: **"I shall intercede for those who have grave sins,"** proves that he will be permitted to intercede for anyone who has îmân. The thirteenth of the forty hadîths in the hundred and thirtieth page of **Shawâhid-ul-haqq** declares: **"On the Day of Rising I shall intercede. I shall say, 'O my Allah! Put those who have îmân as big as a mustard seed in their heart into Paradise.' Consequently, they shall go to Paradise. Then I shall say to those with something little in their heart: Go into Paradise."** This hadîth-i sherîf is quoted in **Bukhârî**. **Istigâhasa** means tawassul, that is, to make (someone) a wasîla, to ask for (his) help and prayers. To ask for his intercession means to invoke Allâhu ta'âlâ through his intermediation and to beg for death with îmân. It is written in many parts of the Wahhabite book **Fath-ul-majîd,** especially in its three hundred and twenty-third page: "It is polytheism to make istighâsa through absent or dead people or to ask for their help. Allah commands us to war with polytheists." On the contrary, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to say: **"O Muhammad, I turn to thine Allah through thine**

intermediation.” After his decease the Sahâba used to say this prayer. A hadîth-i sherîf, quoted by Tabarânî, declares: **“If a person left alone in a desert loses something he should say, ‘O Allah’s slaves, help me!’ For, Allâhu ta’âlâ has slaves that you do not see.”** Ibni Hajar-i Makkî wrote in his annotation to **Îdhâh-ul-Manâsik** that this prayer has been utilized many times. In a hadîth-i sherîf, quoted by Abû Dâwûd and others, one evening during an expedition Rasûlullah said: **“O my Allah’s earth! Against thine villainy I trust myself to Allah.”**

Sayyid Qutb, one of the leaders of lâ-madhhabî people called the Ihwân-ul-Muslimîn, writes in his explanation of the third ayât of the Sûra Zumar: “A person with tawhîd and ikhlâs does not want anything from anyone, except from Allâhu ta’âlâ. He never trusts any creature. Men left the tawhîd shown by Islam. Today, in all countries, Awliyâ are being worshipped. People ask for intercession from Awliyâ, exactly like those Arabs who worshipped angels and statues before Islam. According to the tawhîd and Ikhlâs revealed by Allâhu ta’âlâ, no intercession or means exists between Allâhu ta’âlâ and His creatures.” With these words, he announces that he is a Wahhâbî. [To worship a creature means to believe that a creature, such as a stone, a tree, the sun, a star, a cow, a human being, an icon, or a picture, has the **attributes of ulûhiyyat,** and to supplicate to it in a submissive manner. Attributes peculiar to Allâhu ta’âlâ alone are called the **attributes of ulûhiyyat.** This sort of belief is called **shirk** (polytheism), and a person who holds such a belief is called **mushrik** (polytheist). These objects of worship are called **sherîk** (partner), or **ma’bûd** (the worshipped), or **put** (idol). Most of today’s Christians, Buddhists, Brahmins and magians are polytheists. Muslims do not deitize any Walî. They know that Prophets and Walîs are beloved slaves of Allâhu ta’âlâ. They believe that Allâhu ta’âlâ informs these blessed people about their visitors as well as about those people who invoke through them. They beg these darlings of Allâhu ta’âlâ to pray for them.]

3— (According to Wahhâbîs), “it is not permissible to build tombs over graves, to perform namâz at tombs, to burn candles for those who worship and serve in the tombs, or to vow alms for the souls of the dead!.. The inhabitants of Mekka and Medina have been worshipping domes and walls until now. For this reason, Muslims called the **Ahl as-sunnat** and also those who are called **Shiite** or **Alawî** are polytheists.” They say that it is halâl to kill them, to plunder their property, and the animals which they kill

become carrion, (and therefore cannot be eaten).

The fact that it is permissible to perform salât in tombs is detailedly written in the fourteenth chapter of our book entitled **Advice for the Muslim**. Turba (tomb) means room. If it were not permissible to build tombs, the Sahâba ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ would not have buried our Master Rasûlullah, Hadrat Abû Bakr and Hadrat ’Umar in a room. A tomb is not built in order to worship the dead person. It is built in order to express love and respect towards him and to protect those who visit him so that they can say prayers for his soul against rain and sun. It is written in the five hundred and fifty-second page of the second volume of the book **Majmâ’ul-anhur**: “When Muhammad bin Hanafiyya interred ’Abdullah bin ’Abbâs, he set up a tent over his grave. The visitors prayed in this tent for three days.” As is seen, a person who follows the Sahâba will not demolish tombs, but he will build tombs.

It is written in **Kashf-un-nûr**: “Building tombs over the graves of savants and of the Awliyâ is intended to protect them against the insults of the ignorant. It is written in **Jâmi’ul-fatâwâ** and in **Tanwîr** that it is not makrûh to build a dome on a tomb. Their statement, “We have been demolishing tombs for fear that the ignorant might think of the Awliyâ as creative,” is disbelief. Pharaoh also said so. He attempted to kill Mûsâ ‘’alaihis-salâm’ by saying that he had been causing fitna. Allâhu ta’âlâ loves His Awliyâ. He creates whatever they ask for. But Wahhâbîs think ill of Allâhu ta’âlâ, of the Awliyâ and of all Muslims. It is harâm to think ill of Muslims. The Awliyâ do not create anything while alive or when dead. They are causes for Allâhu ta’âlâ to create. The souls of the Awliyâ have a connection with their bodies in the graves. It is stated in a hadîth-i-sherîf quoted by Daylamî: **“When I am dead I will understand as I do when I am alive.”** To receive fayd and to benefit from a Walî who is dead or alive, it is necessary to love and to respect him. The ignorant, when seeing the dead without any movement under the soil, consider them lower than themselves. When they see the tomb, the sarcophagus, and that everybody visits them with respect, they become respectful, too. That is, the tombs are not built for the dead, but in order for the living to be respectful and to benefit from the Walîs. The savants of the Ahl as-sunnat declare that it is harâm to build tombs over graves with the intention to decorate and to boast. It is makrûh when it is built for the sake of not being forgotten. Yet it is not makrûh when it is intended to protect the dead against beasts and

thieves. It is permissible to inter a dead person in a tomb that has been built before. Rasûlullah sall-Allâhu 'alaihi wa sallam' built his son Ibrâhîm's tomb a span above the ground and had it plastered. One day, as he was passing by Ibrâhîm's grave, he saw that a small part of it was open; so he covered it. This fact is written in **Khulâsa**.[1] None of the Islamic savants likened tombs to idols; the ones who wrote most excessively said that it would be harâm to build them. Muslims who visit graves and invoke through the Awliyâ have not been spoken ill of or slandered by any of the savants except Wahhâbîs. It is written in the two hundred and forty-second page of the Wahhabite book **Fath-ul-majîd**: "Ibni Hajar-i Makkî states in his book **Zawâjir** that it is a grave sin to build domes over graves, that it is wâjib for Muslim rulers and governors to demolish such domes, and that it is necessary to demolish Imâm-i Shâfi'î's tomb first." The fact is quite the opposite; Hadrat Ibni Hajar-i Makkî does not say, "It is a grave sin to build domes over graves" in his book **Zawâjir,** which is mentioned above. He says, "It is necessary to demolish the tombs in the public cemetery of waqf, where everybody is buried, for they occupy too much ground to enable other Muslims to be buried." But he does not say that it is harâm or disbelief to build tombs, or to visit graves. This slander made against Hadrat Ibni Hajar-i Makkî is another obvious document proving that Wahhâbîs, who are not ashamed to change the meanings of âyat-i-kerîmas and hadîth-i-sherîfs, have been attempting to deceive Muslims by changing and misquoting the information in the books of the savants of the Ahl as-sunnat, too.

Ibni Hajar-i Makkî writes in the hundred and twenty-fifth page of his book **Fatâwâ-i fiqhiyya**: "It is sahîh to perform namâz at the tombs of Prophets. It is not even makrûh. Prophets are alive in their graves. However, their lives are different from our lives in every respect. They worship in order to enjoy its taste, for they perceive Allâhu ta'âlâ in the life of the grave better than they do in the world."

Tâhir Muhammad Suleymân Mâlikî, an Islamic scholar in Sudan, states as follows in his book **Zahîrat-ul-fiqh-il-kubrâ:** "Shaikh Adwî said that building a tomb over a grave is permissible when the following four conditions are fulfilled: The place where

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[1] **Khulâsa-t-ül-kalâm**, by Ahmad bin Sayyid Zeynî Dahlân 'rahmatullâhi ta'âlâ 'alaih' (1231 [1816 A.D.], Mekka – 1304 [1886], Medina).

the grave is must be the dead person's property. No act of fesâd or bid'at must be practised at the tomb. The tomb must not be turned into an object of pleasure or boasting. It must be built as a sign to indicate that there is a Walî lying there. Ibni Taymiyya's heretical comments bear no value."

Scholars of Ahl as-sunnat wrote many books for the purpose of refuting the Wahhâbîs. The names of forty of them are as follows:

1— The very valuable book entitled **Fatwâ,** by Muhammad ibni Suleymân 'rahmatullâhi 'alaih', a Shâfi'î savant of the blessed city of Medina.

2— The book **ad-Durarussaniyya firraddi 'alal-wahhâbiyya,** by Ahmad Zaynî Dahlân-i-Shâfi'î, chief of the savants of the blessed city of Mekka, exists in the City Library in Istanbul, at No. 1079. It has been reproduced by photocopy by Hakîkat Kitâbevi in Istanbul.

3— The book entitled **Risâlat-ussunniyyîn firradi 'alal-mubtadi'în** by Mustafâ Qirîmi 'rahmatullâhi 'alaih'. It exists in the City Library, at number 992.

4— The book entitled **Minha-tul wahbiyya,** by Hadrad Dâvûd bin Suleymân Baghdâdî 'rahmatullâhi 'alaih', who is registered in the entry Khâlidî in the book **Munjid.** The latter exists at No. 292 in the City Library. It has been reproduced by photocopy by Hakîkat Kitâbevi in Istanbul.

5— In his book entitled **Târîh-ul-Madhâhib-il-Islâmiyya,** Muhammad Abû Zuhra describes Wahhâbîs and informs in detail that they are ahl-i bid'at.

6— 'Allâma Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' says in the three hundred and ninth page of the third volume of his annotation to **Durr-ul-mukhtâr**: "The lâ-madhhabî people call themselves Muslims and those who do not believe as they do polytheists or disbelievers. They say that it therefore brings thawâb to kill the Ahl as-sunnat and their savants. In 1233 A.H. the Ahl as-sunnat overcame them, and they became grieved and distressed." A photocopy of the aforesaid quotations has been published within the book entitled **Kitâb-ul-aymân** by **Hakîkat Kitâbevi.**

7— The Muftî of Zabid, Sayyid 'Abdurrahmân said: "To refute Wahhâbîs and to explain that they are heretics, it will be sufficient to quote the following hadîth: Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Some people will appear in eastern Arabia. They will read the Qur'ân al-kerîm. Yet the Qur'ân al-**

kerîm will not go down their throats. They will leave Islam as an arrow leaves a bow. Their faces will always be shaved.” One of the most important ritual duties of most of them is to shave their heads. They shave their cheeks and wear sharp beards only on their chins. This hadîth-i-sherîf demonstrates that they have dissented from the right path.”

8— In the books **es-Sayf-us-saqîl** by Zâhid-ul-Kawtharî ‘rahmatullâhi ta’âlâ ’alaih’, the ideas of Ibni Taymiyya and Ibni Qayyim are explained and refuted.

9— The book entitled **Wahhâbilere Reddiyye** by the ninety-sixth Shaikh-ul-Islâm Sayyid Muhammad Atâullah Bey is famous.

10— The book entitled **Advice for the Muslim** is originally in Turkish. Passages are quoted from the Wahhabite book **Fath-ul-majid,** and each of these passages are given responses from books written by Islamic savants. Its first edition was prepared by Hakîkat Kitâbevi in Istanbul in 1970. It has been published also in English by Hakikat Kitâbevi.

11— The book entitled **Shawâhid-ul-haqq,** by Yûsuf-i Nabhânî, refutes Ibni Taymiyya and the Wahhâbîs through strong documents. A section of the valuable writings in this book exists in Arabic in the book **’Ulâmâ-i Muslimîn,** which was printed in 1972. Part of its translation is written at the end of the Turkish book, **Ashâb-ı Kirâm,** in entry **Yûsuf-i Nabhânî,** No. 253.

12— The book entitled **es-Sihâm-us-sâhiba,** by Yûsuf Nabhânî, again, refutes Wahhâbîs by providing evidence from âyat-i-kerîmas.

13— Ahmad Dahlân answers the slanders of the Wahhâbîs with documents in his books entitled **Khulâsa-tul-kalâm** and **al-Futûhât-ul-Islâmiyya.** The second part of the former book has been offset by Hakîkat Kitâbevi in Istanbul.

14— Imâm-i Subkî proves in his book entitled **Shifâ-us-siqâm** that it is permissible to visit Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and the Awliyâ and to invoke (Allâhu ta’âlâ) through their souls. It was printed in Bulaq Printhouse in Egypt in 1318 A.H. [1900 A.D.] It has been offset several times by Hakîkat Kitâbevi in Istanbul.

15— Shaikh Suleymân, the brother of Muhammad bin ’Abdulwahhâb, was one of the savants of the Ahl as-sunnat. Seeing that his brother, Muhammad, opened an evil way, he wrote refutations to his corrupt books. His book entitled **Sawâiq-i ilâhiyya firraddi ’alal-wahhâbiyya** was published in 1306, and it was offset in 1395 [1975] by Hakîkat Kitâbevi.

16— Muhammad bin ’Alî Zamlikânî, the Qâdî of Aleppo and a Shâfi’î savant, proves in his book entitled **Durra-tul-madiyya firraddi-’alâ-ibni Taymiyya** that it is permissible to invoke (Allâhu ta’âlâ) through the graves of Prophets.

17— Ahî-zâda ’Abdulhalîm bin Muhammad, the Qadi-asker[1] of Thrace, proves in his book entitled **Fî-ithbât-il-kamâlâti-lil-Awliyâ hâlalhayât wa ba’dal-mamât** that the Awliyâ have karâmats after dying, too. He passed away in 1013 [1590 A.D.].

18— The book entitled **al-’Aqâidussahîha fî tardîd-il-wahhâbiyya,** by Hasan Jân Fârûqî, proves in Arabic that Wahhâbîs have been demolishing Islam from within. It has been offset by Hakikat Kitâbevi.

19— Great savant and perfect Walî, Sayyid ’Abdulhakîm Arwâsî, in his book entitled **Kashkul,** terminates his writings by refuting Wahhâbîs as follows: Millions of lovers, who had kashfs and shuhûds, visited Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and received infinite blessings from Allâhu ta’âlâ. Instead of giving various examples, it will be enough to read the eulogy by Imâm-ul-aimma and Sirâj-ul-umma Abû Hanîfa Nu’mân bin Thâbit; he started as follows: “O Master of masters! For thee am I here. I beg thee to like me. I defend myself by taking refuge in thee,” as he visited the Prophet.

20— The book entitled **Sabîl-un-najât,** in Arabic, divulges the corrupt and heretical beliefs of Wahhâbîs and refutes them with documents. First published in 1394 in India, it has been reproduced by photocopy by Hakîkat Kitâbevi.

21— The book entitled **el-Mathâil-ul-muntahaba,** in Arabic, reports the corrupt beliefs which Wahhâbîs have been trying to spread among young people, and refutes them with documents. First published in 1391 in Pakistan, it has been reproduced by photocopy by Hakîkat Kitâbevi.

22— The book entitled **al-Habl-ul-matîn,** in Arabic, explains that it is necessary to adapt oneself to one of the four Madhhabs, and describes karâmât and how to reap benefits from the souls of Awliyâ. First published in Pakistan, it has been reproduced by photocopy by Hakîkat Kitâbevi.

23— The book entitled **Fatâwâ-ul-haramayn** was written by Ahmad Ridâ Khân Berilewî, one of the great savants of India. It answers Wahhâbîs and all lâmadhhabî people with documents. It

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[1] Chief Judge.

also explains in detail that the organization entitled **Nudwat-ul 'ulamâ** in Lucknow city of India is an institution harmful to Islam. The book, written in Arabic in 1317, was published in Pakistan, and was also offset in 1977 by Hakîkat Kitâbevi.

24— The book entitled **al-Madârij-us-saniyya firraddi 'alal-wahhâbiyya** answers Wahhâbîs in Arabic and in Urdu. It has been reproduced by Hakîkat Kitâbevi.

25— The book entitled **Tarîq-un-najât,** written by Muhammad Hasan Jân Fârûqî, was published in 1931 in Sind Haydarâbâd city, and has been reproduced by photocopy by Hakîkat Kitâbevi.

26— Sun'ullah-i Halabî, one of the savants of the blessed city of Mekka, proves in his book entitled **Sayfullah 'alâ-man-kazzaba 'alâ-Awliyâillah** that Awliyâ are honoured with karâmats after death as well. He wrote this book of his in 1117 A.H. That karâmât and tawassul (intercession) are permissible is written also in the book entitled **Fatâwâ-i-Khayriyya**, (by Khayr-ad-dîn Remlî 'rahmatullâhi ta'âlâ 'alaih', 993 [1585 A.D.] – 1081 [1670].)

27— Hadrat Shâh Ahmad Saîd-i Dahlawî, in his book entitled **Tahqîq-ul-haqqil mubîn,** answers forty misleading statements of the Wahhâbîs in India with documents. He states in the fortieth answer that 'Abdul' 'Azîz-i Dahlawî said in his explanation of the Fâtiha: "When asking for help from somebody, if one trusts him only without thinking that he has been honoured with Allâhu ta'âlâ's help, it is harâm. It will be permissible if one trusts Allâhu ta'âlâ only and thinks that the person has been honoured with Allah's help, that Allah creates everything through causes, and that the person is one of such causes. Prophets and the Awliyâ, too, have asked for help from others with this belief in their minds. Asking for help from somebody else with this belief in mind is the same as asking for help from Allâhu ta'âlâ." He says in the tafsîr (explanation) of the **'Abasa** Sûra: "To cremate the corpse is to divest the soul of its place. To bury the corpse is to supply a place for the soul. It is thereby that we reap benefits from buried Awliyâ and other pious Muslims. It is thereby, again, possible to help the dead. Not so is the case for the dead that are cremated." Hadrat 'Abd-ul-Haqq-i-Dahlawî writes in his commentary to **Mishkât**: "Most of the great shaikhs and the majortiy of the savants of Fiqh said that it was permissible to ask for help from Prophets and from the Awliyâ after their death. People of kashf and perfection communicated that this was correct. Most of them were promoted by receiving fayd from souls. They called those who were promoted by this way **Uwaysî**. Imâm-i Shâfi'î said that the grave of Imâm

Mûsâ Kâzim was like a theriac for him for the acceptance of his prayers, and that he had experienced it a number of times. Imâm-i Ghazâlî said that a person who was made an intermediary and thereby enabled to give gave faid could be made an intermediary and could give fayd after his death, too. One of the superior great shaikhs said that he had seen four great Awliyâ who were active after death as well as when they had been alive; two of them were Ma'ruf-i Karkhî and 'Abdulqâdîr Geylânî. Ahmad bin Zarrûq, one of the great Western savants and a Walî at the same time, said: Abul-'Abbâs-i Hadramî asked me, 'Who helps more, a living Walî or a dead Walî?' I said, 'Everybody said a living Walî, but I say that a dead Walî helps more.' 'You are right, for he is among the people when alive, but he is in the presence of Allâhu ta'âlâ when dead.' he said. 'Ahmad bin 'Uqba Abul-'Abbâs Hadramî is a great Walî. His biography is written in the entry 'Demirdash' in the book **Jâmi'-u karâmât-ul-Awliyâ.** He explains clearly through âyat-i-kerîmas and hadîth-i-sherîfs that man's soul does not die when he dies. He adds that the soul is conscious and notices the visitors and what they do. The souls of the perfect murshîds and the Awliyâ are in high grades when they are dead as well as when they are alive. Spiritually they are close to Allâhu ta'âlâ. Karâmats happen through the Awliyâ both in the world and after death. It is their souls through which karâmats happen. And the soul does not die with man's dying. Allâhu ta'âlâ, alone, makes and creates the karâmats. Everything comes into being with His power. Every person, both when alive and when dead, is nothing before Allâhu ta'âlâ's power. For this reason, it is not surprising that Allâhu ta'âlâ sends blessings to a slave of His through one of His beloved ones. We always see that He creates many things and sends them through the living ones. Man cannot create anything when he is alive or dead. Only, he serves as a a cause, a means for Allâhu ta'âlâ's creating."

Hadrat Mawlânâ 'Abdulhakîm-i Siyâlkutî says in the book entitled **Zâd-ul-labîb** by taking excerpts from the Arabic explanation of **Ashi'at-ul-lama'ât** by 'Abd-ul-Haqq-i-Dahlawî: "Many people deny the fact that it is possible to get help from people in graves. They say that visiting graves is intended for invoking (Allâhu ta'âlâ) on behalf of the dead, for invoking blessings on them. However, the majority of the great men of Tasawwuf and the savants of Fiqh said that help from people in graves was an established and experienced fact. Also, the Awliyâ who have kashf communicated this unanimously. In fact, many people reported that they were making progress (spiritually) by

receiving fayd from souls. They called such people **Uwaysî**." After this Hadrat Siyâlkutî adds: "I do not understand the real purpose of those who say that the dead cannot help. He who prays asks for help from Allâhu ta'âlâ. He utilizes a beloved slave of Allâhu ta'âlâ as an intermediary so that his prayer will be accepted. He says, 'O my Allah! Give me for the sake of this beloved slave of Thine, whom you have blessed abundantly.' Or, calling to a slave of Allâhu ta'âlâ, whom he believes He loves very much, he says, 'O Allah's Walî, intercede for me!' Allâhu ta'âlâ, alone, gives the wish and we ask from Him only. The Walî is only an intermediary, a cause. He, too, is transient. He, too, will be annihilated. He cannot make anything. He does not have the energy, the power to act. If to say or to believe so were shirk or to trust in somebody besides Allâhu ta'âlâ, it would be prohibited to ask for benedictions or for something else from the living, too. It has not been prohibited by our religion to ask for benedictions or for something else from the living. On the contrary, it has been declared to be mustahab. It has always been done. If people who deny this mean to say that there is no karâmat left after death, they will have to prove this thesis of theirs. Yes, some of the Awliyâ are elevated to the 'âlam-ul-quds after death. Being in the presence of Allâhu ta'âlâ, they are quite unaware of everything else. They are quite unaware of the world, of what is in the world. They do not hear the invocations. There are such ecstatic dervishes among the living Awliyâ, who are in the world, too. If a person does not believe in karâmat at all, it does not make any difference. He cannot prove his thesis. The Qur'ân al-kerîm, hadîth-i-sherîfs, and the events that have been seen and known for centuries prove him wrong. Yes, if an ignorant idiot does not expect his wish from Allâhu ta'âlâ's power and says that the Walî makes and creates, and if he asks from him with this thought, he should be prohibited and even punished. But this cannot be exploited as a ground for discrediting or besmirching the Islamic scholars or the 'Ârifîn. The 'Ârifs cannot be slandered with this assertion. For, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to greet the dead as he visited graves. He never prohibited us from asking for something from the dead. Depending upon the state of the visitor and upon that of the one who is visited, some are prayers and others are requests for help. Every Muslim knows that Prophets 'salawâtullâhi ta'âlâ 'alaihim ajma'în' are alive in their graves. No one can deny this. But we have been hearing about people who deny the fact that the Awliyâ can extend help from their graves and that they can be requested for help."

’Abd-ul-Haqq-i-Dahlawî says in his book entitled **Jadhb-ul-qulûb**: “Ibni Shayba reported: There was a drought in Medina during the time of Hadrat ’Umar. Someone went to the Prophet’s grave and said: ‘O Rasûlallah! Pray for rain on behalf of your Ummat. Or else we’ll be destroyed.’ Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ appeared in his dream and said to him: ‘Go to ’Umar and give him the good news that it will rain.’ Ibni Jawzi relates: ‘There was drought in Medina. They went to Hadrat ’Âisha and begged her. She told them to bore a hole in the ceiling of Rasûlullah’s tomb. They did so. It rained plentifully. The blessed grave became wet.’ ” These two reports prove that they used to ask for help from graves. Even Hadrat ’Âisha ‘radiy-Allâhu ’anhâ’, who was a mujtahid, ordered to ask for help from graves. Also, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ gave the good news that there would be rain to the person who asked for help from his grave. For this reason, to deny the fact of asking for help from Rasûlullah’s grave is to deny the ijmâ’ of the Sahâba. As is reported in the book entitled **Hisn-ul-Hasîn,** Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Any person who has lost his animal should say, ‘O Allah’s slaves! Help me! And may Allâhu ta’âlâ help you!’ ”** It was stated in another hadîth-i-sherîf: **“At a dreadful place one should say, ‘O Allah’s slaves! Help me!’ ”** This prayer has been experienced many times. It was stated in another hadîth-i-sherîf: **“A person who has suffered a loss because of something should make an ablution and perform a namâz of two rak’ats! Then he should say, ‘Yâ Rabbî! I ask from Thee. Through the intercession of Thine Messenger Muhammad ‘’alaihis-salâm’, who is Thine compassion for ’âlams** (all beings)**, I beg Thee. O Muhammad! I make thee an intercessor with my Allah so that He will accept my wish. Yâ Rabbî! Make him my intercessor!’ ”** Every Muslim calls upon Rasûlullah by saying, **“Assalâmu ’alaidka ayyuhan Nabiyyu,”** when performing namâz. This, alone, would suffice to answer those who deny the fact. At the same time it proves the fact that it is permissible to practise **râbita.** Establishing râbita with the Awliyâ ‘qaddas-Allâhu ta’âlâ asrârah-um-ul’azîz’ is similar to an old person who cannot see well wearing glasses. The âyat, **“Look for a wasîla,”** points out that it is necessary to look for a Murshid-i-kâmil in order to receive fayd from Allâhu ta’âlâ.[1]

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[1] Please see the sixtieth chapter of the first fascicle, the twenty-fifth chapter of the fourth fascicle, and the twenty-fifth chapter of the sixth fascicle, of **Endless Bliss**.

It is written in the book entitled **Tawâlî'ul-anwâr**: "When you visit Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' you should dispel worldly thoughts from your heart. You should only expect help from Rasûlullah. Worldly thoughts prevent the help from coming. You should keep in mind that he is alive in his grave, that he recognizes the visitors, that he has been permitted by Allâhu ta'âlâ to give what is asked from him, and that it is only through him that Allâhu ta'âlâ can be approached."

Imâm-i a'zam Abû Hanîfa, in his book **Musnad,** reports from 'Abdullah ibni 'Umar: "He who visits he Prophet's grave approaches it from the side which faces the qibla. He turns his back to the qibla. He faces the grave. Then he gives this prescribed salute: **'As-salâmu 'alaika ayyuha-n-Nabiyyu wa rahmatullâhi wa barakâtuhu.'** " Hadrat Ibni Hajar-i Makkî says that it is better to stand than to sit as you say your prayers. Ruknuddîn Abû Bakr Muhammad Kirmânî (d. 565 [1169 A.D.]), one of the savants of Fiqh in the Hanafî Madhhab, states: "During the visit, the right hand is put on the left hand, as is done when you perform namâz." It is mustahab to stand approximately four dhrâ' [two metres] from the Shabaka. This translation from the book **Tahqîq-ul-haqq-il-mubîn** ends here.[1]

28— The Wahhabite book entitled **Fath-ul-majîd** states in its 66th, 107th and 386th pages that it is necessary to do ijtihâd on every occasion. It states on its 387th and 390th pages that people who follow a Madhhab should know the proofs of their Madhhab and if they do not know them they become polytheists. In its 432nd page, it contradicts itself by stating that the ignorant cannot do ijtihâd. In its 78, 167, 183, 503 and 504th pages, it states that he who asks for shafâ'at from the dead becomes a polytheist. It says that it is shirk to expect miraculous help from the dead. In its 115, 140, 173, 179 and 220th pages, it states that Muslims have been worshipping the Awliyâ. In its 133, 134, 136, 139, 140, 484 and 485th pages it states that it is shirk to expect blessings and help from graves. In its 143, 146, 191 and 503rd pages, it states that it is shirk to ask for prayers from the dead. In its 169, 179, 416 and 503rd pages, it states that the dead do not have sense, they do not perceive anything. In its 222, 223, 234, 247, 274 and 486th pages, it states that it is shirk (attributing a partner to Allâhu ta'âlâ) to get benefits from the graves of the Awliyâ by visiting them. In its 181

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[1] Not Shams-ud-dîn Muhammad Kirmânî, who passed away in 786 [1384 A.D.]

and 211th pages, it states that to ask for shafâ'at means to attribute a partner to Allâhu ta'âlâ; 258, 259 and 260th pages state that it is forbidden to approach Rasûlullah's **Hujra-i Sa'âdat** in order to greet him. It says in its 486th page that the Ashâb-i-kirâm 'rahmatullâhi ta'âlâ 'alaihim ajma'în' used to pray turning their back to Rasûlullah's grave.

Islamic savants had given answers to these slanders of the Wahhâbîs hundreds of years before they appeared. Among these answers, **Shifâ** by Hadrat Qadî 'Iyâd, **'At-Targîb wat-tarhîb** by the hadîth savant 'Abdul'azîm-i Munzirî, **Mishkât-ul-Masâbîh** by Waliyyuddîn-i Tabrîzî, **Mawâhib-ul-ladunniyya** by Imâm-i Qastalânî, **Jâmi'us-saghîr** by Imâm-i Suyûtî, **al-Yawaqît-wal-jawâhîr** by 'Abd-ul-Wahhâb Sha'rânî, **Khulâsa-tul-wafâ** by Imâm-i Semhûdî, **Jam'ul-asrâr** by 'Abd-ul-Ghanî Nablusî, **Taqrîb-ul-usûl** by Sayyid 'Ahmad Dahlân, **Matâlib** by Fakhruddîn-i Râdî, **Tuhfat-uz-zuwwâr** by Ibni Hajar-i Asqâlânî, **Sharh-i Shifâ** by Shihâb-ud-dîn Haffâjî, **Mansak** by 'Allâma Halîl Mâlikî, **Sharh-ul-mawâhîb** by Muhammad Zarkânî Mâlikî, **Sharh-i shamâil** by Imâm-i Manâwî, **Nuqûl-ush-shar'iyya firraddi 'alal-wahhâbiyya** by Mustafa Shattî Hanbalî, **Nashr-ul-Mahâsin** by 'Abdullah Yâfi'î, **Sharh-ul-Ihyâ** by Sayyid Murtadâ Hânafî, **Sa'âdat-i Dârayn** by Yûsuf Nabhânî, **Masâlik-ul-hunafâ** by Îmâm-i Qastalânî, **Kitâb-uz-zuhd** by Imâm-i 'Ahmad, **Hilya-tul-Awliyâ** by Abû Muhammad Halîl, **Safwa-tussafwa** by Ibni Abiddunya, **Karâmât-ul-Awliyâ** by Lâlkâi, **Fatâwâ-i hadîthiyya** and **al Jawhar-ul-munzam** by Ibni Hajar-i Mekkî, the books **Misbâh-uz-zulâm** by 'Allâma Abû 'Abdullah Mâlikî and by Kilâ'î, **Bugya-tul-ahkâm** by Nûraddîn 'Alî Shâfi'î, **Hujjatullâhi 'alal-'âlamîn** by Yûsuf Nabhânî, **al-Intisâr lil-Awliyâ-il-abrâr** by Tâhir Sunbul Bey, **Jawâhir-ul-'aqdayn** by Nûraddin 'Alî Samhûdî, **Nafahât-i Shâziliyya** by Hasan 'Adwî Misrî, **Ajwiba-tul-mardiyya** and **Bahr-ul-mawrûd** by 'Abd-ul-Wahhâb Sha'rânî, **Bar'ul-askâm** and **Lam'u-Barq-il-maqâmât** by Mustafa Bakrî, **Kashf-un-nûr** by 'Abd-ul-Ghanî Nablûsî, **Sharh-i-Hizb-ul-Bahr** by 'Ahmad Zarrûq Mâlikî, **Jilâ-uz-zulâm firraddi 'alan-Najdillazî adallal-'awâm** by 'Allâma Sayyid Ulwî, **Sayf-ul-Jabbâr** by Fadl-i Rasûl Badâyûnî and the Turkish book **Târîh-i Wahhâbiyyân** by Eyyub Sabri Pasha, printed in Istanbul in 1296, have become well-known among the men of knowledge 'rahmatullâhi ta'âlâ 'alaihim ajma'în'.

When a grave is visited, the soul of the one in the grave is reflected on the visitor's soul like a mirror. If the visitor's soul is higher, his heart becomes uneasy, disturbed, and he suffers harm.

For this reason visiting graves had been prohibited during the early years of Islam. Later on, when deaths took place among Muslims, too, it became permissible to visit them. The hadîth-i-sherîf, **"He who visits my grave will have visited me when I was alive,"** orders us to visit the Hujra-i sa'âdat and get blessed with it. Those who visited him (Rasûlullah) when he was alive would leave him having been blessed very much. This hadîth-i-sherîf informs us that those who visit his blessed grave will leave him having been very much blessed.

Great Islamic savants, such as 'Abd-ul-Qâdir Geylânî, Muhyiddîn-i-'Arabî, Taqiyyuddîn-i 'Alî Subkî, 'Ahmad Ibni Hajar-i Makkî and 'Abd-ul-Ghanî Nablusî had proved through documents that it was permissible to visit the graves of Awliyâ and to beg for Allah's pardon and mercy by benefiting from them as intermediaries, long before the Wahhâbîs appeared. Hadrat Yûsuf Nabhânî, extracting long excerpts and documents from the books of those exalted savants, disgraces the Wahhâbîs in his book **Shawâhid-ul haqq.** Fifty pages of this Arabic book were published in the book **'Ulamâ-ul-muslimîn wa-l-wahhâbiyyûn** in 1972. Some of the information therein was translated to English and appended to the book **Islam's Reformers**. Wise and reasonable youngsters who read them will immediately know what people have been guilty of heresy.

Hadrat 'Alâuddîn-i Attâr writes in his book **Rashahât:** "A person who visits the grave of a Walî receives fayd to the extent that he has realized the greatness of the great person in the grave and to the extent of the amount of good thoughts with which he has turned towards that Walî, that is, to the extent that he has attached his heart to him. Although there are many benefits in visiting graves, distance is not a hinderance to a person who can attach his heart to Awliyâ's souls. Hadrat Khwâja Bahâuddîn Naqshiband commanded [those who can] to attach their hearts [directly] to Allâhu ta'âlâ. Visiting the graves of the Awliyâ should be intended to turn towards Allâhu ta'âlâ. The soul of a Walî should be made a means for completely turning towards Allâhu ta'âlâ. Likewise, modest behaviour towards people should be integrated into one's orientating one's heart towards Allâhu ta'âlâ. For, modesty towards human beings is acceptable when it is done for the grace of Allâhu ta'âlâ." To obtain —by attaching one's heart directly to Allâhu ta'âlâ— one's share from fayd-i ilâhî (Divine Grace), which showers every moment, the heart must be purged from ghaflat (forgetfulness of Allâhu ta'âlâ) and worldly

interests. A heart that is not so and which has been blackened by the darkness of disbelief, bid'ats and sins cannot become attached to Allâhu ta'âlâ or receive fayd-i ilâhî. Such people, by following the hadîth-i-sherîf **"Lâ-yasa'unî...,"** should find a murshîd-i kâmil and mukammil who has attained Allâhu ta'âlâ's fayd and who is an inheritor of Rasûlullah, and should sit in his presence in good manners and strive to get a share from the fayds that come to the murshîd's heart. When a real murshîd cannot be found, one should not be taken in by false shaikhs who do not know their place and who cannot distinguish disbelief from belief.

Hadrat 'Abdullah-i Dahlawî writes in his eighth letter: "Attach your heart to this faqîr's soul! Or, go to Mirzâ Mazhar-i Jân-i Jânân's tomb and attach your heart to his soul! By attaching the heart to him, one can attain Allâhu ta'âlâ's fayds. He is more beneficial than thousands of people from our time." Mazhar-i Jân-i Jânân 'qaddasallâhu ta'âlâ sirrahul'azîz' stated: "Visit the graveyards of the Awliyâ and beg them to give you fayd! Recite the Fâtiha and Salawât, send the blessings to their blessed souls, and make them a means to attain Allâhu ta'âlâ's love, which is the way of bliss for the body and the soul. However, without purifying the heart, it is very difficult to receive fayd from the hearts of the Awliyâ. That is why Khwâja Bahâuddîn 'qaddasallâhu ta'âlâ sirrahul'azîz' had said that it would be better to first invoke Allâhu ta'âlâ to bless you with the lot of receiving fayz from the hearts of the Awliyâ."

Wahhâbîs and some men of religion that they have misguided say that it is sinful to perform the mawlid. By holding such a wrong belief, which they so complacently profess, they involve themselves in a grave sin. Hadrad 'Ahmad Sa'îd-i Fârûqî wrote a book majoring in the refutation of Wahhâbîs by furnishing documentary proofs, proves in the thirty-seventh letter of his Maktubât-i-Ahmadiyya that it is permissible to perform the mawlid, which is also proven in a treatise beginning in the two hundred and thirty-third page of Yûsuf-i Nabhânî's 'qaddasallâhu ta'âlâ sirrah-ul'azîz' book entitled **Hujjatullâhi 'alal'âlamîn fî mu'jizât-i Sayyid-il-Mursalîn,** at the end of the book **al-Basâir li-munkirit-tawassul-i bi-ahl-il-maqâbir,** and in the book **an-Ni'mat-ul kubrâ al-'âlam fî-mawlîd-i sayyid-i walad-i 'Âdam.** These three books, along with the following four books, have been offset by Hakîkat Kitâbevi in Istanbul. Performance of mawlid is not itself something that is to be disallowed. What should be disallowed is its performance melodiously like singing and/or its performance in

mixed groups where women show themselves to men.

29— In the book **at-Ta'akkub-ul-mufîd** by Abû Hâmid bin Marzûq 'qaddasallâhu ta'âlâ sirrahul'azîz', a Damascene savant, and in **at-Tawassul-u bin Nabî wa bis-Sâlihîn**, which is an abridged version of two volumes of **al-Barâat-ul-ash'ariyyîn**, there are answers to the ideas of Ibni Taymiyya, Ibni Qayyim, and the son of 'Abdulwahhâb.

30— The book entitled **al-Fajr-us-sâdiq fir-radd-i 'alal-munkîri-t-tawassul-i wal-hawâriq,** by Jamil Sidqi Efendi, a savant of Baghdâd, puts Wahhâbîs to shame. This book has been offset by Hakîkat Kitâbevi in Istanbul.

31— The book entitled **Nûr-ul-Yaqîn,** by Hadrat Mustafa bin Ibrâhîm Siyâmî, a savant in Thailand, was published in 1345, and reproduced by offset in 1396 [1976] by Hakîkat Kitâbevi in Istanbul. It answers Wahhâbîs with documents.

32— Muhammad 'Abdurrahmân Silhatî, a savant in India, proves with documents in his book entitled **Sayf-ul-abrâr-il-maslûl** that Wahhâbîs are in a heretical way. The book is in Arabic and has been reproduced by Hakîkat Kitâbevi.

33— Muftî 'Ahmad Sâhib, another savant in India, answers Wahhâbîs and teaches the way of the Ahl as-sunnat in his book entitled **Raddi Wahhâbî.** The book was published in the Fârisî language in Ghûr Namnad city in 1264, and was reproduced by photocopy in 1399 [1979] by Hakîkat Kitâbevi.

34— Mawlânâ Muhammad Kutty 'rahmatullâhi ta'âlâ 'alaih', a professor at **Fârûq Collège** in the city of Calicuta in the Kerala state of India, answers Wahhâbîs with documents in his book entitled **Kitâb-us-Sunnî,** which is written in Malayalam and consists of three volumes.

35— Muhammad Hilmi Efendi of Darende 'rahmatullâhi ta'âlâ 'alaih', in his book entitled **Mîzân-ush-sharî'a Burhân-ut-tarîqa** writes about the attacks of some people on the savants of Tasawwuf and then gives valuable answers to each. The book is in Turkish and hand-written. He had received fayd first from Ziyâuddîn Efendi of Gümüshhane in Istanbul, and then from Hâdji Ahmad Efendi in Sivas. Hâdji Ahmad Efendi is the khalîfa to 'Âshiq Efendi and 'Âshiq Efendi is the khalîfa to Hâlid-i Baghdâdî. He died in 1334 [1916 A.D.] in Mar'ash. His khalîfas, especially his sons Bahrî and 'Abdurrahmân and his son-in-law, Wahbî, and the scribe of the book, Muhammad Naf'î Efendi continued to enlighten people afterwards.

36— Principal of **Madrasat-ul-irfân** college in Koutiala, Mali, Africa, writes in his book **al Haqâiq-ul Islâmiyya** that Wahhâbîs in Africa have perpetrated subversive activities, and he gives good advice to them.

37— Mudarrîs-i 'allâma and imâm of the Hamâda Sultan Cami'î (Mosque) Muhammad Hâmid, in his book, **Luzûm-i ittibâ'i madhâhib-il-eimme,** explains in detail the Hanafî Madhhab and proves that it is wâjib to follow one of the four Madhhabs. The book was writen in 1388 [1968 A.D.] and was offset and appended to the book entitled **Miftâh-ul-falâh** in 1984 in Istanbul.

38— The book entitled **Nafahât-ul-qurb wal-ittisâl bi-ithbât-it-tasarrufi li Awliyâillâhi ta'âlâ wal-karâmati ba'dal-intiqal** is a famous book of Sayyid 'Ahmad Hamawî, who is a Hanafî savant.

39— Ahmad Bâba, a scholar in Ghana, Africa, and the director of **Madrasa-i-wataniyya,** confutes the Wahhâbîs with documents in his book entitled **Sayf-ul-haqq.**

40— In order to annihilate Islam and to demolish it from within, the British traitors organized missionary agencies. These agencies wrote books and thereby launched ignoble and base written attacks against Islam and against Islamic scholars. Putting on these books the names of venal men of religion whom they had suborned, they dispensed the books free of charge in Muslim countries. Scholars of the Ahl as-sunnat routed the British policy by writing answers to their slanders. One of those answers was written by Habîb 'Alawî bin 'Alawî Haddâd, in his book entitled **Misbâh-ul-enâm wa jilâ-ul-zulâm**, which was written in 1216, and printed in Istanbul in 1325. Its page margins contain the book entitled **Jawâz-ut-tawassul** and written by Ahmad bin Zeynî Dahlân. Reproducing the book several times, Hakîkat Kitâbevi in Istanbul has been spreading it the worldover.

[In 1381 A.H., a Muslim who had gone on hajj from Istanbul, was praying before the Hujra-i sa'âdat, "O Rasûlallah, I have many sins. Do shafâ'at for me!" A Wahhabite khodja approached him, pulled him on the collar and said, "He is dead. He does not hear anything." The Sunnî Muslim said, "The hundred and fifty-fourth âyat of Baqara Sûra of Qur'ân al-kerîm declares: **'Do not say 'dead' about those who died in the way of Allah! They are alive. But you do not sense this.'** Since it is prohibited to say 'dead' about one of the Ummat of this great Prophet, how can you say dead about the Highest of Mankind?"]

The first war between the Meccans and the Wahhâbis was

fought in 1205 [1791 A.D.]. In those years the Ottoman army had been warring against exterior enemies. There was chaos in the interior, too. [Although we had been at peace with France for many years, Napoleon Bonaparte had attacked Egypt with a fifty thousand strong army in 1213 [1799 A.D.]. In the battles on sea and on land, the enemy was repelled from Egypt. Russia having attacked our borders, a war upon Russia was declared in 1221. The British navy entered the country through the Dardanelles and came up to Yedikule. All the officials, soldiers and people, led by Sultan Selîm Khan III, with a great effort placed more than a thousand cannons on the coasts within three days, thus defeating the navy without a fight. Russia offered peace, but then attacked again and crossed the Danube in 1224. After long battles, the Pact of Bucharest was signed in 1227. Within the country, irreligious people had appeared here and there who had been oppressing the people and disobeying the State. Selîm Khan III, who was the Khalîfa at that time, had been training drilled soldiers on the one hand, and on the other hand, he had been building cannon factories and running them. Upon seeing the new trained soldiers, the Janissaries, particularly those at the bastions of the Bosphorus, revolted under the command of Kabakçı Mustafa. The Sultan did not want bloodshed among Muslims. All kinds of progress came to a standstill. They martyred Selim Khan. Mahmûd Khan-i Adlî II, who came to the throne after him in 1223, taught the irreligious their manners and brought them round to obedience. He made peace with Russia in 1227.]

In 1226, the Governor of Egypt was given a firman, and Mehmed 'Alî Pasha sent his son Tosun Pasha with an army corps to the Hedjaz. Yet he could not establish peace and amity. Most of what is written up to here from the beginning of the chapter has been derived from the books entitled **Khulâsat-ul-kalâm** and **Mir'ât-ul-haramayn**. No personal ideas have been added. Those who need documents for what has been written so far might read the said two books, and also our English book entitled **Advice for the Muslim**.

The blessed cities of Mekka and Medina were governed by the Ottomans with justice and reverence; millions were spent for the restoration and rehabilitation of the sacred places. The blessed people of the Haramayn (Mekka and Medina) lived in comfort and abundance. This time of happiness lasted until the First World War. At the end of the First World War [1332 (1914) — 1336 (1918)], the enemies, who had realized their dreams of breaking

Islam's unity, ousted the Amîr of Mekka, Sherîf Husayn bin 'Ali, and the other notables of the Ahl as-sunnat, from the Hedjaz. They announced to the whole world that he had fled. 'Abdul 'Azîz bin Su'ûd, who had been living in Najd, came to Mekka in 1344 [1926 A.C.] and established a new government.

During the time of Ottomans, Wahhabism spread in India and Africa. As Shiism settled in Minor Asia and in Baghdad, likewise the Egyptian men of the religion were gliding towards Wahhabiism. It is a shame that Muhammad 'Abduh of Egypt, who had read much and written many books, not only adopted Wahhabism, but also completely digressed from the Ahl as-sunnat by falling for the propaganda (of introducing irreligiousness under the false name of modernism to Islamic countries), which is the most effective weapon in the war which the masons had started for annihilating Islam. Giving âyat-i-kerîmas and hadîth-i-sherîfs meanings suitable for westernization and squaring with his personal views, he deviated from the way of the Salaf-i sâlihîn. Some of his books have been translated into Turkish (and English) by men of the same way, and have been offered to the youth as the books of 'Abduh, the great Islamic savant! The fact that 'Abduh and Jamâladdîn-i Afghânî are masons is written within the entry 'Abduh', in the biography section at the end of the Turkish version of our book. Their ideas contradictory to Islam are refuted with strong documents in the book **Ifâdat-ul-akhyâr** by Muhammad Arabî, which was printed in Mekka, in the book **Mawqif-ul-'aql wa-l-'ilm wa-l-'âlam** by Shaikh-ul-Islâm Mustafâ Sabri Bey, and in the book of articles **Majallatu Jâmi'ul Azhar** by Yûsuf-i Dajwî, a member of the council of advanced knowledge at the Madrasa of Jâmi'ul Azhar, which was edited in Egypt in 1966. Formerly Ibni Taymiyya, also deluded by the abundance of his knowledge, had slipped into heresy. But he had not been so excessive.

A real man of Islam who wishes to serve Islam must say and write the meanings given and the rules derived by the savants of the Ahl as-sunnat and by our Madhhab leaders; he must place the names and the greatness of the savants of the Ahl as-sunnat into the minds of people and youngsters. If the person called Sayyid Qutb had read the tafsîrs of Islamic savants, e.g. **Tafsîr-i Mazharî** by Hadrat Thenâullah-i Dahlawî, who was specialized in Tafsîr, in Hadîth, and in Fiqh, honoured with the grade of **Ma'rifat-ullah** in Tasawwuf, and who was loved most by the Ahl as-sunnat, he would perhaps realize the greatness of the Islamic savants, know his own place, and perhaps would be ashamed to put forth his own

jerry-built writings under the name of tafsîr. The book **Berîqa,** in its treatment of the disasters incurred by a person's speech, makes the following observation within its explanation of the fiftieth disaster: "One condition for being a writer of books of Tafsîr is to be an expert in each and every one of the fifteen Islamic sciences. He who attempts to read books of Hadîth and Tafsîr without having learned these branches of knowledge is like a person with a sick stomach who eats cookies and pies in order to become stronger. In fact, this person should first diet, cure himself with light food, such as vegetable juice, saltless rice, and start eating strong things not before ridding himself of the illness. If he eats meat and fat, while he is sick, his sickness will increase and drag him to death. Likewise, if we, who have not studied the main branches of knowledge, attempt to read translations of the Qur'ân al-kerîm, tafsîrs and hadîth-i-sherîfs in order to learn Islam, we cannot comprehend them. By misunderstanding them, we may lose our faith and îmân. A few educated people who lost their faith, which they had acquired from their mother homes and which they had been strictly keeping for many years, were asked how that doubt which caused their renegation had been formed in their minds. They replied that they had become so after reading the Tafsîr of Elmalı.[1] Mazhar-i Jân-i-Jânân 'quddisa sirruh' prohibited one of his khalîfas from writing books of Tafsîr, a fact which we have read in the hundredth page of his book **Maqâmât**. Therefore, let us put aside those concocted tafsîrs and translations that have been written without understanding. Even the most well-known books of Tafsîr have been harmful to anyone other than those who are educated and trained so as to understand them. Understanding the Qur'ân's translation requires a complete acquisition of the eighty branches of knowledge. He who attempts to read Tafsîr and Hadîth without knowing these branches may lose his îmân. It is stated in the twelve hundred and ninety-seventh page of the book entitled **Berîqâ**: "We have not been commanded to obey the books of Tafsîr. We have been commanded to obey the savants of Fiqh." It is written in **Birgivi Vasiyyetnâmesi**: "Savants of Kalâm and Fiqh wrote thousands of books of **Ilm-i hâl** in a clear and easily comprehensible style in order to teach us who are ignorant in Islam what they had understood from books of Tafsîr and Hadîth. To learn Islam correctly, there is no other way than reading these

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[1] Written by Muhammad Hamdi bin Nu'mân 'rahmatullâhi ta'âlâ 'alaih' (1294, Elmalı, Antalya, Turkey – 1361 [1942 A.D.], Istanbul).

books of ilmi-hâl, which took our ancestors their entire lives to prepare.”

Sayyid ’Abdulhakîm-i Arwâsî ‘quddisa sirruh’, who was a Walî-i-kâmil and a profound savant perfectly learned in the subtle particulars of the four Madhhabs, has said: “In the Hanafî Madhhab, the best, the most valuable book of Fiqh is the **Annotation to Durr-ul-Mukhtâr** by Ibni ’Âbidin. In the Shâfi’î Madhhab, it is the book entitled **Tuhfa-tul-muhtâj**. The best, the most valuable book of Tasawwuf is **Maktubât** by Hadrat Imâm-i Rabbânî, and the most valuable book of ilmihâl is the commentary to **Birgivî Vasiyetnâmesi** by Kâdızâde. The book entitled **Durr-ul-mukhtâr** is a commentary to **Tanwîr-ul-absâr**.”

In order to deceive Muslims, another group of Wahhâbîs in Pakistan say: “We are Sunnî. We are in the Hanbalî Madhhab.” On the contrary, they derive whatever suits their purposes from the books of the savants of the Ahl as-sunnat. For the sake of their depraved beliefs, they hush up whatever does not suit their purposes. They change the correct meanings of âyat-i-kerîmas given by the savants of the Ahl as-sunnat. The savants of the Ahl as-sunnat did not interpret âyat-i-kerîmas according to their own understandings or ideas. They learned from the Sahâba what Rasûlullah had understood and conveyed from âyats. After learning these meanings, they wrote them in their books. But the Wahhâbîs reject these meanings, which have come from Rasûlullah. They give wrong and depraved meanings to âyat-i-kerîmas with their own ignorant and stupid minds. They represent these heretical writings of theirs as the teachings of the Ahl as-sunnat. Since they know nothing of religious knowledge, of scientific and ethical knowledge, or of the rules of logic, they fall short of understanding the sublime and sacred subtleties of the Qur’ân al-kerîm. They say “mawdû” or “made-up” about those hadîth-i-sherîfs which grasp and explain these subtleties. They dislike the savants of the Ahl as-sunnat, who hold the hadîth-i-sherîfs superior to their own understandings. They try to alienate Muslims from these savants and to push them down into the fabricated way which they call religious reforms. Islamic savants have given fatwâs prohibiting the performance of namâz behind the Wahhabite imâms. One of these fatwâs exists at the end of **Khulâsat-ul-kalâm,** reproduced by Hakîkat Kitâbevi in 1979.

Muhammad Zihnî Bey ‘rahmatullâhi ta’âlâ ’alaih’ says in the thirty-ninth page in the section dealing with Nikâh in his book entitled **Ni’mat-ul-Islâm:** “One of the twenty-five kinds of women

who are harâm for a man to marry through nikâh is **Wasanniya,** that is, those women who worship idols. People who worship the sun, the stars, pictures and statues, those who are of the **Mu'attala,** of the **Bâtiniyya,** of the **Ibâhiyya,** and also the **zindiqs,** i.e. those who consider the things causing disbelief as fundamentals of îmân although they pretend to be devoted Muslims; they are all idolaters **(Fatâwâ-i Hindiyya)**. The Bâtiniyya are also called **Ismâ'iliyya,** or **Ibâhiyya.** They have recently adopted the name **Wahhâbî,** and they are irreligious people who bear enmity and treason against Muslims under the name of Islam." **Wasan** is a statue made of stone. This excerpt reveals the fact that a number of zindiqs have mixed with Wahhâbîs and that these zindiqs are disbelievers.

In our country (Turkey), people with little religious knowledge are poisoned by reading translations from the books written by Ibni Taymiyyâ, Muhammad Abduh, Mawdûdî, Sayyed Qutb, by 'Abdussalâm (a Nobel Prize winner), by Ahmad Deedad, and Hamîdullah. According to those poor people, the savants of the Ahl as-sunnat were unable to understand the Qur'ân al-kerîm and hadîth-i-sherîfs. They look on the authors of the falsely-sequinned and exaggerated writings in those books, which provoke the nafs-i ammâra, as men of knowledge superior to the savants of Ahl as-sunnat, and even to the Sahâba. People who inflicted this deep wound on Islam are particularly Ibni Hazm, Ibni Qayyim-i Jawziyya and philosopher Ibn-ir-Rushd (Averroës). Like Ibni Taymiyya, all these three are scholars and wrote hundreds of books. The savants of the Ahl as-sunnat gave them valuable answers and exposed their errors. However, some people, whose educational capacity was too narrow to realize the greatness of the savants of Ahl as-sunnat, have been allured by their books and derailed from the right way.

People who have been misguided by them want to prove that they are right, and they try to deceive others also, by saying, "When the Wahhâbîs fought the Ottomans, the Ottoman savants slandered the Wahhâbîs. The hostility towards the State and political enmity was turned into a religious disagreement by religious authorities." These allegations of theirs are wrong from two points of view. As soon as Wahhabism appeared, the savants of the Ahl as-sunnat started amr-i ma'rûf. They wrote that the Wahhâbîs were on a wrong way. They invited them to the right course. Beaten in knowledge, the Wahhâbîs took to barbarity. They attacked Islamic cities. Only after these attacks did the

Ottoman State interfere with the matter. There was no war as the savants of the Ahl as-sunnat were writing their books to refute the Wahhâbîs. Therefore, how can one say that the savants mixed religion with politics then? Furthermore, the savants of the Ahl as-sunnat had written about these heretical ideas and refuted them through âyat-i-kerîmas hundreds of years before the pestilence of Wahhabiism appeared, as if they had foreseen through foresight that these zindiqs would appear. Of these numerous valuable books, the ones entitled **Tanwîr-ul-halak fî imkân-i ru'yatin Nabî Jihâran wa-l-malak** and **Tanbîh-ul-ghabî bi-tabria-ti ibn-il-Arabî**, by the great savant Jalâladdîn-i Suyûtî and the book entitled **Kashf-un-nûr an ashâb-il-qubûr** by 'Abdulghanî Nablusî are well known. Hakîkat Kitâbevi has published these Arabic books, adding them to the second edition of the book entitled **al-Minha-tul-wahbiyya**. People who read them will realize well that Wahhâbîs are heretical and that they are intent on demolishing Islam. It is written in the two hundred and ninety-sixth page of the third volume of **Radd-ul-muhtâr**: "A person who goes out of Islam by giving wrong meanings to âyat-i-kerîmas and hadîth-i-sherifs, that is whose îmân is corrupt, is called a **mulhid.** The mulhid thinks of himself as a Muslim. A person who does not have a certain religion and who tries to spoil Muslims' îmân by propagating his irreligious thoughts and tries to make Muslims believe them by putting forth false and corrupt documents, in the name of Islam, is called a **zindiq**." The mulhid and the zindiq each tries to demolish Islam by pretending to be a Muslim. People who, like Wahhâbîs, deviate from the Ahl as-Sunnat as a result of incorrect evaluations with weak proofs are either mulhids or heretics.

On the other hand, to say that the savants of the Ahl as-sunnat 'rahmatullâhi ta'âlâ 'alaihim ajma'în' turned the hostility towards the State into religious enmity betrays one's ignorance about Islamic savants or, even worse, a deliberate defamation of Islam. Making the religion a means for worldly purposes is a crime most incomptible with Islam. Such a heavy accusation against Islamic savants in any country would mean to attempt to slander and to demolish Islam. The savants of the Ahl as-sunnat during the time of Ottomans did not backbite any Muslim in order to ingratiate themselves with the State.

Someone who passes for an orator and a religious teacher while in point of fact he is only one of those people misguided by Wahhâbîs says as follows in his book: "By asserting that the âyat-i-kerîmas in the Qur'ân al-kerîm and hadîth-i-sherîfs are limited in

number versus the infinite number of events with which people confront, many amendments have been added in the name of qiyâs. This is wrong. There is no qiyâs or ijtihâd.” Thus, he slanders hundreds of thousands of Ahl-i sunnat savants. For, qiyâs and ijtihâd does not mean, as this sham religious teacher supposes, “to add some amendments to the Qur’ân and hadîths”; it means “to explore the profound, covered meanings in the Qur’ân and in hadîths.” It will be shown below that the Sahâba performed ijtihâd and that they had different Madhhabs, too. The Tafsîr of **Baydâwî** proves that qiyâs and ijmâ’ are commanded in the 108th âyat of Sûra ’Imrân.

In another page he says: “There is nothing secret in Islam. Everything has been stated.” But, by writing, “Everything which the Qur’ân and the hadîths have not stated is mubâh,” in the following page, he indicates that everything has in been stated. His statements contradict each other. In another page, he slanders by saying, “By way of qiyâs, the religion has been increased and intensified. Many mubâhs have been made harâm.” The answer to this is written in the twenty-sixth (26) chapter of the first fascicle of **Endless Bliss**.

This bogus man of religion, again, says: “Because of qiyâs, in the Islamic religion there is no longer agreement on any matter, and disagreements have been on the increase.” However, there is no qiyâs on îmân, on matters pertaining to belief. Thus, a person who makes a wrong ijtihâd on such subjects becomes a disbeliever. People who perform an incorrect ijtihâd on a teaching of ijmâ which is not obligatory and unanimously informed, will not become disbelievers; they willl become holders of bid’at. They will become aberrant Muslims. Of the tenets pertaining to Islamic practices, there is no qiyâs on the ones that have been stated clearly in the Qur’ân al-kerîm and in hadîth-i-sherîfs, either. People who provoke disagreements and invent new things in such established matters, as does this self-named religious teacher, have deviated from the path guided by the scholars of the Ahl as-sunnat.

There were three kinds of people during the time of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’: People who denied and were against him were **kâfirs**; deniers who pretended to believe him were called **munâfîqs**; people who believed him were called **Sahâba**. All the Sahâba held the same tenets of belief They agreed with each other in performing the acts that were declared clearly in the Qur’ân al-kerîm and hadîth-i-sherîfs. Our religion has not commanded us to believe anything which has not been declared

clearly in the Qur'ân al-kerîm and hadîth-i-sherîfs. So is the case with the majority of scientific teachings. The reasonable ones of those teachings will be believed. But the case is not so with those acts that are not commanded or prohibited clearly. Allâhu ta'âlâ commands the profound savants to compare such acts to the ones that are declared clearly to see if they should be done or not. Those profound savants who are able to make this comparison are called **Mujtahid.** This job of comparison is called **Ijtihâd.** All of the information which a mujtahid has acquired through ijtihâd is called the **Madhhab** of that mujtahid. Each of the Sahâba was a profound savant, a mujtahid. Each of them was an ocean in religious knowledge, in politics, in administration, in the scientific knowledge of their time, and in the ma'rifats of Tasawwuf. They acquired all these branches of knowledge in a short time by seeing Rasûlullah's blessed face, by hearing his blessed words that penetrated into the hearts and attracted the souls. Each had a Madhhab. Their Madhhabs were more or less different from each other. There were mujtahids among the Tâbi'în and the Taba-i tâbi'în, too. Only four of the Madhhabs of these mujtahids and of the Madhhabs of the Sahâba were transferred into books, and they spread all over the world. The Madhhabs of the rest were forgotten. The îmân of these four Madhhabs is the unanimous îmân of the Sahâba. For this reason, all four are called **Ahl as-sunnat.** There is no difference in their îmân. They deem one another as brothers. They love one another. As for practices in doing which they disagree with one another; they imitate one another when there is difficulty in following the principles of their own Madhhabs. This absence of agreement among the Madhhabs is something decreed by Allâhu ta'âlâ. That this absence of agreement is a fruit of Allâhu ta'âlâ's Compassion for His born slaves has been stated by our blessed Prophet. For, the trivial differences among the four Madhhabs facilitate Muslims' jobs. Each Muslim chooses the Madhhab which is easier for him with respect to his physical construction, climatical conditions and the conditions of his professional life. He performs his acts of worship and every act as this Madhhab prescribes. If Allâhu ta'âlâ had decreed, everything would have been declared clearly in Qur'ân al-kerîm and in hadîth-i-sherîfs. Thus the Madhhabs would not have appeared. Until the end of the world every Muslim, in any part of the world, would have had to live under a single command, under a single order. Muslims would have been confronted by very difficult situations.

After all the Sahâba died, the îmân of some of the new Muslims became corrupted. They deviated from the correct îmân of the Sahâba. Heretical groups appeared. These corrupt groups are also called **groups of bid'at** or **the lâ-madhhabî,** for they are outside of the four Madhhabs. This deviation of theirs did not cause them to become disbelievers, for they had based their interpretations on weak proofs. But the harm they caused to Islam was much greater than that of disbelievers. Muslims with correct îmân who did not deviate from the îmân of the Sahâba have been called the **Ahl as-sunnat,** for they have adhered completely to Rasûlullah's sunnat. The lâ-madhhabî have quarrelled and fought with one another and with the Ahl as-sunnat. Much Muslim blood has been shed. They have disrupted the Muslims' progress and improvement. The lâ-madhhabî groups of bid'at should not be mistaken for the four right Madhhabs of the Ahl as-sunnat. The four Madhhabs say that all of them are on the right path, and they love each other. But the lâ-madhhabî groups have been undermining the unity of Muslims. Today there is no Ahl as-sunnat other than the four Madhhabs; Islamic savants unanimously communicated that these four Madhhabs could not be united together and become one Madhhab. Allâhu ta'âlâ wishes not the uniting of the Madhhabs, but He wishes that they be different. Thus, He makes the Islamic religion easier. The meaning of the hundredth âyat of Surat-u Âl-i 'Imrân is: **"O Believers! Embrace the religion of Allâhu ta'âlâ. Do not be separated."** The writers of authorized books of Tafsîr, e.g. Abussuûd Efendi 'rahmatullâhi ta'âlâ alaih', while explaining the âyat, says: "It means not to become like the ahl-i kitâb who split into groups, deviating from the correct îmân. And it means not to part into groups like those during the time of jâhiliyya, (i.e. pre-Islamic time of nescience.)"

We are enjoined to unite around the correct îmân; therefore, we should not be divided. Our Prophet states that the correct path is the belief taught by the **Ahl-i sunnat** savants. Therefore, it is necessary for all Muslims to join the Ahl as-sunnat, to gather under the Ahl as-sunnat Madhhab, to be brothers and sisters, and to love one another. Those who deviate from this Islamic unity will have disobeyed this âyat-i kerîma. If we come together, by realizing that we are brothers and sisters, if we love one another, then we will be the most powerful nation on earth, as well as attain comfort and peace on earth and endless bliss in the next world. We have to be on full alert lest we should be torn asunder by believing the lies fibbed by our enemis, by the ignorant, and by those

exploiters whose sole concern is their personal advantages. For more detailed information in this respect, please read the book **Radd-i Wahhabî-i**,[1] which is in Persian.

On another page he writes that the statement, **"My Sahâba are like the stars in the sky. If you follow any one of them, you will find guidance to the right way,"** is not a hadîth-i-sherîf but it is an unsound utterance. The fact, however, is that this hadîth-i-sherîf is written in the book **Kunûz-ud-daqâ'iq** by Imâm-i Manâwî and also in the thirty-sixth page of **Tahtâwî**'s annotation to (Sherblâlî's book entitled) **Imdâd-ul Fettâh**, –which in turn a commentary which Sherblâlî wrote to his own book entitled **Nûr-ul-idhâh**–, who say that it has been quoted on the authority of Imâm-i Bayhakî. Also, the book **Sawâ'iq-ul-muhriqa** states that Dârimî, Ibni 'Adî, and others have reported that this hadîth is sahîh. There is more information on this subject several pages ahead. Too parochial to realize the greatness of the Sahâba, this man says, 'fabricated' about this hadîth, which has been quoted unanimously by Islam's savants.

He writes that the statement, **"The disagreement of my Ummat is a compassion (of Allah),"** is not a hadîth-i-sherîf. However, Imâm-i Manâwî quotes this hadîth-i-sherîf, too, and he says that it has been quoted on the suthority of Ibni Nasr and Daylamî. It is written in the preface of Ibni 'Âbidîn that the hadîth-i-sherîf, **"The disagreement of my Ummat is a compassion,"** is mashhûr. (See chapter six for kinds of hadîth-i-sherîfs.) It is written in the book entitled **Maqâsid-i hasana**[2] that this hadîth-i-sherîf has been reported by Bayhakî. And Ibni Hâjib[3] writes in his **Mukhtasar** that it is sahîh. Imâm-i Suyûtî writes that it is given as a sahîh hadîth in the book entitled **Hujja** by Nasr-ul-muqaddasî and also in the book entitled **Risâlat-ul-ash'ariyya** by Bayhakî. Also, Halîmî, Qâdî Husayn and Imâm-ul-harameyn[4] have stated that it is sahîh. It is written detailedly in the fourth part of the first volume

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[1] The book was printed in Delhî in 1264 A.H., and reproduced in Istanbul in 1415 A.H.

[2] By Shems-ud-dîn Muhammad bin 'Abd-ur-Rahmân Sehâwî 'rahmatullâhi ta'âlâ 'alaih' (830 [1427 A.D.], Egypt – 902 [1496], Medîna-i-munawwara).

[3] Ibni Hâjib 'Uthmân Mâlikî (d. 646 A.H.).

[4] Husayn bin Hasan bin Muhammad bin Halîm Jurjânî (338-403 [1012 A.D.]; and Qâdî Husayn Shâfi'î (d. 462 A.H.); and Imâm-ul-harameyn 'Abd-ul-Melîk bin 'Abdullah Nishâpûrî (419-478 [1085 A.D.].

of **Mawâhib-i ladunniyya**, too. Khalîfa 'Umar bin 'Abdul'azîz said that if the Sahâba had not disagreed with one another, there would not have been any permission, any facility in the religion. When Khalîfa Hârûn-ur-Rashîd said to Imâm-i Mâlik, "I will produce many copies of your books and send them everywhere, and I will order everybody to follow them," the Imâm said, "O Khalîfa! Do not do that. The savants' disagreement is a compassion. All of them are on the right way. Each Muslim follows the savant he chooses." It is written in the hundred and tenth page of **Berîqa** that this hadîth-i-sherîf exists in the book entitled **Jâmi'us-saghîr**. This hadîth-i-sherîf is explained in the two hundred and forty-fourth page of the first volume and in the hundred and fourth page of the second volume of the book entitled **Hadîqa**, which states that it has been reported by Nasr-ul-muqaddasî, Halîmî, Bayhakî and Imam-ul-harameyn. It is written also in the forty-fifth page of the book entitled **Mîzân-ul-kubrâ**. The poor sham teacher's mistake is to suppose that the âyat-i-kerîmas and hadîth-i-sherîfs that are intended lest there be disagreements on îmân are about the Madhhabs.

It is written in Fatâwâ-i Hindiyya: "It is written in the book entitled **Nawâzil** that 'a person who reads hadîth-i-sherîfs only and who does not learn Fiqh is a **mufsid** in Islam.'" Abû 'Âsim 'rahmatullâhi 'alaih' has stated the same. Also, it is written so in the book of fatwâ entitled **Tâtârhâniyya**.[1]

At one place of his book he says: "Those words of the Sahâba which disagree with the Qur'ân al-kerîm and hadîth-i-sherîfs are to be rejected." He thinks that the Sahâba would say something that would disagree with the Qur'ân al-kerîm and hadîth-i-sherîfs. He supposes that those superior men of the religion were like him. He does not know that the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în' did not say anything disagreeing with the Qur'ân al-kerîm or hadîth-i-sherîfs. Besides, it is the Sahâba who gathered the Qur'ân al-kerîm and hadîth-i-sherîfs and conveyed them to those who succeeded them. Some of the savants of Usûl, that is, of the greatest Islamic savants, stated: "Even if there had not been any witnesses to prove that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was the Prophet, only seeing his Sahâba could suffice to prove that he was the Prophet. This is so because each of the Sahâba was an

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[1] Written by 'Âlim bin 'Alâ 'rahmatullâhi ta'âlâ 'alaih' (d. 688 [1289 A.D.]).

ocean in every branch of knowledge, in religious knowledge, in political and scientific knowledge, [that is, in the knowledge taught in high schools and universities], in all the branches of bâtinî and zâhirî knowledge. However, none of them had read any books or seen any teachers. They acquired all this knowledge by being honoured with Rasûlullah's company a few times." Their statements disagreeing with one another are on facts that are not stated clearly in the Qur'ân al-kerîm and hadîth-i-sherîfs.

In another page, writing, "The qiyâs and ijtihâd which mujtahids and the experts of qiyâs established were done because they did not know all the sahîh hadîths...," he reveals that he is completely ignorant. Hence, also, it is understood that he does not know what mujtahid means.

In another page he supposes that there is ijtihâd that disagrees with the Qur'ân al-kerîm and hadîth-i-sherîfs by writing, "Those ijtihâds of the mujtahids that disagree with the Qur'ân and with hadîths are not to be followed." With these slanderous statements he proclaims that he dislikes the savants of Ahl as-sunnat and that he is lâ-madhhabî, (i.e. he is not in any of the four Madhhabs.)

At some other place of his book he gives incorrect quotations from Imâm-i a'zam Abû Hanîfa and from Imâm-i Mâlik. He slanders these two leaders of Islam. He does not know that they would not say anything disagreeing with hadith-i-sherîfs. 'Abdullah-i Dahlawî, the murshid of Mawlânâ Khâlid-i Baghdâdî, who was a profound Islamic savant, an educator of many Awliyâ and a great leader of Tasawwuf, wrote a book entitled **Maqâmât-i Mazhariyya**. In it he explains the paths of Tasawwuf and then reports a few of the karâmats and letters of his master, Hadrat Mazhar-i Jân-i Jânân. The book is in Persian and contains eighteen fascicles. There are twenty-three letters in the eighteenth fascicle. Mazhar-i Jân-i Jânân says in the sixteenth letter:

My son! How should we follow the hadîth-i-sherîfs? Muhammad Hayât 'rahmatullâhi 'alaih' wrote a book in order to explain this. He says in this book that Huseyn bin Yahyâ Bukhârî says in his book entitled **Rawdat-ul-'ulamâ** that Imâm-i a'zam said to his disciples: "When you see Rasûlullah's hadîth-i-sherîfs and the Sahâba's statements, leave my ijtihâd aside and follow them!" And he said once: "The sahîh hadîth-i-sherîfs are my Madhhab." If a person who is learned and specialized in the science of Hadîth, he can distinguish nâsikh and mansûkh hadîths from each other and recognize strong and weak hadîths, and if he follows sahîh hadîths he will not deviate from the Hanafî Madhhab. He will have done

what the leader of the Madhhab said. In fact, if such a savant does not follow the sahîh hadîths, he will have disobeyed Imâm-i a'zam. Everybody knows that there is not a savant learned enough to know, to have heard of all the hadîth-i-sherîfs. As a matter of fact, Imâm-i a'zam's word, "When you see a hadîth-i-sherîf leave my word aside!" indicates that he had not heard all the hadîth-i-sherîfs. Furthermore, none of the Sahâba, who were the most learned of this Ummat and who spent their lives serving Rasûlullah, had heard of all the hadîth-i-sherîfs. It is wâjib for every Muslim to follow the hadîth-i-sherifs. But it is not wâjib to follow a certain one of the leaders of the Madhhabs. Each Muslim has a choice to follow whichever Madhhab he likes [of the four Madhhabs]. As is seen, it is not permissible to follow those words which are said to be hadîths and which are interpreted without being fully understood in the books of those who are not learned in the science of Hadîth. We should follow those hadîth-i-sherîfs which the savants of the Ahl as-sunnat and our Madhhab leaders quoted and those meanings which they understood. It is stated as follows in the three hundred and seventy-seventh (377) page of the fifth volume of the book entitled **Fatâwâ-i-Hindiyya**: "A person who learns hadîths instead of learning Fiqh will go bankrupt, [that is, he will lose his faith.] You must acquire knowledge from sâlih (pious, devoted) Muslims." You must read their books.

In another page of his book the abovementioned lâ-madhhabî man of religion says: "Allâhu ta'âlâ and His Messenger did not command anybody to adopt the Madhhab of somebody in this Ummat or to follow him in religious affairs." Thereby, he slanders the Qur'ân. For, the thirty-eighth âyat of Mâida Sûra purports: **"Look for a means whereby to approach Allâhu ta'âlâ!"** And an âyat-i-kerîma in the Anbiyâ Sûra purports: **"Learn what you do not know by asking those who know about it!"** Hadîth-i-sherîfs about the leaders of the four Madhhabs are detailed in our English book entitled **Sahâba 'the Blessed'**. Our Madhhab leaders 'rahmatullâhi ta'âlâ 'alaihim ajma'în' are the greatest savants of Islam. The hadîth, **"Savants are the Prophet's inheritors,"** is written in the book entitled **Bukhârî**. Our Prophet's way cannot be comprehended through mind, through imagination, or through dreams. It is to be learned from Islamic savants. "To follow any one of the leaders of the religion" means "To follow our Prophet." Ahî Chalabi states in his book entitled **Hediyya**: "He who says that Abû Hanîfa's qiyâs is incorrect becomes a disbeliever." **Hakîkat Kitâbevi** has reproduced that book.

Even ’Âlûsî, who praises Ibni Taymiyya and Ibni Qayyim very much, states as follows in his book entitled **Ghâliyya:** “Learning and teaching knowledge is one of the highest acts of worship. ’Abdullah ibni ’Abbâs has communicated that savants are seven hundred degrees higher than those Believers who are not learned. A hadîth-i-sherîf states: **“Savants are Prophets’ inheritors.”** Since there is no rank above the rank of prophethood, there cannot be any honour superior to the honour of inheriting this rank. Most of the Islamic savants reached this rank. The savants of Fiqh and Hadîth, principally the four leaders of mujtahids, are the highest of them. They revealed the concealed commandments and prohibitions of Islam. They established the basis of knowledge. They divided Islamic knowledge into classes and parts. We have been honoured with knowing a few of the high values which they had. Ahead of all of them is the flawless imâm Abû Hanîfa Nu’mân bin Thâbit. We have hadîth-i-sherîfs describing his greatness. They are quoted in Bukhârî and Muslim. ’Abdullah ibni Mubârek reports that he performed the five daily prayers of namâz with one ablution which he, (i.e. Imâm A’zam Abû Hanîfe,) made daily for forty-five years. While washing the valuable imâm after his death, Hasan bin Ammâra said, “You fasted incessantly for thirty years. May Allâhu ta’âlâ have mercy upon you.” No other savant has ever been seen to practise their knowledge as precisely as he did. No savant superior to him has been found. May Allâhu ta’âlâ honour us with following such highly valuable savants. It is these mujtahids who conveyed Rasûlullah’s utterances to us. And today, there is nobody not in need of following one of the four Madhhabs or who could be exempted from following one of them. A hadîth-i-sherîf quoted by Ibni Mâja states: **“My Ummat will part into seventy-three groups, of which only one group will enter Paradise. They are those who are on my and my Sahâba’s way.”** This difference is a difference which is in usûl, in îmân. It is not a difference similar to that which is between the four Madhhabs. For, a hadîth-i-sherîf states: **“The difference in my Ummat is Allah’s compassion.”** And another hadîth-i-sherîf states: **“Get what you cannot find in Allâhu ta’âlâ’s Book or in my Sunnat from the words of my Sahâba! My Sahâba are like the stars in the sky. If you follow any one of them, you will find guidance to the right way. My Sahâba’s disagreeing with one another is Allah’s compassion.”**

The books **al-Insâf** and **’Iqd-ul-jayyid** by the great savant Shâh Waliyyullah-i Dahlawî were published in Egypt in 1327 A.H. They

exist at number 525 in the Izmirli section of the Suleymaniye Library in Istanbul. It is written in the former: “There were Madhhabs during the time of the Sahâba, too. Each of them had a different Madhhab. The Tâbi’în adopted the Madhhabs of the Sahâba. Hârun-ur-Rashîd said to Imâm-i Mâlik, ‘I will hang your book **Muwattâ** on the wall of the Ka’ba. I will order all the Muslims to adapt themselves to this book. There shall be a single Madhhab everywhere.’ But Imâm-i Malik said, ‘Do not do that! The Sahâba parted into Madhhabs in the knowledge of Fiqh.’ This fact is communicated by Imâm-i Suyûtî.” He says in the latter book: “There are great benefits in following any one of the four Madhhabs. There are many dangers in deviating from them. I can prove this through various ways. Today there is no correct Madhhab other than the four Madhhabs. The madhhabs of Imâmiyya and Zaydiyya, [and Wahhâbîs], are heretical. ‘To go out of the four Madhhabs’ means ‘to go out of the Siwâd-i a’zam.’ Ibni Hazm’s statement, ‘Imitation is harâm. It is not permitted to follow anybody other than Rasûlullah,’ is for mujtahids. Those who cannot distinguish the hadîth-i-sherîfs should ask the leaders of the Madhhabs about them and follow them. Since the time of Rasûlullah, people who did not know have followed those who knew by asking them.”

In another page he writes altogether nonsense, stating: “To follow the leaders of the Madhhabs would mean to promote them to the grade of prophethood. This is kufr.” He accuses all Believers, those who follow their masters, of being disbelievers. He says: “The madhhabs appeared towards the end of the second century (of Islam). In which madhhab were the Sahâba and the Tâbi’în?” It is written in the book entitled **Radd-i Wahhabî-i Hindî** (in Persian) and in the six hundred and ninety-sixth page of the book **Hadîqa**: “It is not permitted to follow any Madhhab other than the four Madhhabs. This statement of ours is not intended to slight the Madhhabs of the Sahâba and the Tâbi’în, for we do not know the Madhhabs of the Sahâba or of others precisely. If we knew those Madhhabs, too, it would be permissible for us to follow one of them also, for the Madhhabs of all of them were right. Because the four Madhhabs are thoroughly known, their books having spread everywhere, each Muslim has to follow one of these four only. It is not permissible to make up a Madhhab of facilities by making research into the facilities of the four Madhhabs and gathering them together. It is called **Talfîq-i Madhâhib**, which is not permissible.”

A Madhhab leader is a great savant who gathered the meanings, the facts which Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ derived from the Qur’ân al-kerîm and conveyed to the Sahâba, and who transferred them into books. While explaining the disasters incurred by one’s speech, the book **Hadîqa** states that Rasûlullah explained all of the Qur’ân al-kerîm to his Sahâba. He who wants to understand the explanations of the meanings which Rasûlullah derived from the Qur’ân al-kerîm must read the books of a Madhhab leader and follow them. A person who reads these books and adapts himself to them enters the Madhhab. And this means to follow Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and the Qur’ân al-kerîm. The Sahâba ‘’alaihim-ur-ridwân’ used to follow what they heard from Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. They did not need to follow one of their disciples, that is, to be in one of the four Madhhabs. Each of them derived all the knowledge from the main source. They learned by asking one another, too. They were all mujtahids and were more learned and higher than the leaders of the Madhhabs. They had their own Madhhabs.

In another page he says: “The ijtihâds are ideas and opinions. Those books which we have now are the books of madhhabs, not books of Islam. Since there are no Turkish books of Islam in Turkey, I wrote this book.” He thinks of himself as a mujtahid. We have seen that Omar Riza Dogrul wrote a preface to this book and extolled it extravagantly. In this preface he wrote: “The century’s needs should be expected not from religion through qiyâs, but from the progressive efforts of civilization. Qiyâs does not have anything to do with the Qur’ân al-kerîm and hadîth-i-sherîfs, nor is it based on the fundamentals of Islam, but it is the invention of the mujtahids who want to base everything on Islam...” These words of his indicate that he is not Sunnî, either, and that he has not comprehended Islam, qiyâs or ijtihâd. People who speak ill of the savants of Islam are those who cannot reach their knowledge. It is written in the three hundred and ninety-sixth page of the first volume of the book entitled **Radd-ul-muhtâr**: “After 400 A.H., no savant was educated deeply enough to perform qiyâs.” It is written in the forty-second page of the first fascicle of **Mîzân-ul kubrâ**: “After the four leaders of the Madhhabs, no savant claimed to be a mutlaq mujtahid. There were mujtahids educated within the Madhhabs. But no mutlaq mujtahid was educated. Yes, the information and the rules in the Qur’ân al-kerîm are infinite. But the four leaders have understood the rules that will be needed by all the people until the end of the world, and these rules have been

written in books. If a person says that he can derive rules from the Qur'ân al-kerîm and hadîth-i-sherîfs now, we will ask him to derive a rule which does not exist in any of the four Madhhabs. He cannot do this!"

These facts are written more circumstantially in the books entitled **al-Basâir li-munkîr-it-tawassul-i bi-ahl-il-maqâbir** and **at-Tawassul-u bin-Nabî wa jahâlat-ul-wahhâbiyyîn** and **Usûl-ul-arba'a fîtardid-il-wahhâbiyya**. These three books have been offset by **Hakîkat Kitâbevi**. In the first book, there are passages taken from the book **Kashf-ush-Shubuhât** by Muhammad bin 'Abdulwahhab and answers to each. That book is in Arabic. The book entitled **at-Tawassul-u bin Nabî** is an abridged version of Abû Hâmid bin Marzûqî's 'rahmatullâhi ta'âlâ 'alaih' book entitled **Barâat-ul-ash'ariyyîn**, which was published in Damascus.

It is written in Sayyid 'Ahmad Tahtâwî's annotation to **Durr-ul-muhtâr**; in its section headlined Zabâyih: "Today it is wâjib for every Muslim to be in one of the four Madhhabs. A person who is not in one of the four Madhhabs has dissented from the **Ahl as-sunnat**. And a person who is not Sunnî is either a heretic or a disbeliever." Also, the books entitled **al-Basâir, al-Mustanad,** and **Sayf-ul-Abrâr,** which extirpate Wahhabism in India, write so and add that they derive the fact from **Ihyâ-ul-'ulûm**. The last two of them were written in India and the second edition of both books have been published by Hakîkat Kitâbevi.

We are not knowledgeable enough to understand the Qur'ân al-kerîm and hadîth-i-sherîfs. We read the Qur'ân al-kerîm not to understand and do as it says, but to get blessed with it, to get benefits from it. We imitators do not know the science of Tafsîr, so we learn the rules of Islam from the books of our religious guides. Our Madhhab leaders learned the meanings of the Qur'ân al-kerîm from the Sahâba and from the Tâbi'în, and they wrote them in their books in such a way as we can understand them easily. The Sûras **Nahl** and **Anbiyâ** contain âyat-i-kerîmas which purport: **"Learn by asking the savants!"** It is stated in a hadîth-i-sherîf: **"Each century will be worse than the one preceding it. Thus time will go on changing from bad to worse until the end of the world."** This hadîth-i-sherîf is written in **Hadîqa,** in the chapter about the disasters incurred by one's speech. May Allâhu ta'âlâ protect us from despising the books written by the best of people during the best of times and from being deceived by the bad men of the bad centuries!

Yûsuf Nabhânî was one of the greatest savants of the

fourteenth century. He stayed in Medina for many years, and thereby got the opportunity of observing Wahhabism closely. In order to spread the information which he gathered, he wrote forty-seven valuable books. In his book **al-Fath-ul-kebîr,** there are fourteen thousand, four hundred and fifty hadîth-i-sherîfs arranged in alphabetical order. It was published in three volumes. His book **Jâmi'u karâmât-il-Awliyâ,** which consists of two volumes, proves that karâmat is true. It was printed in Egypt in 1329 [1911]. All his forty-seven books were printed. His **Shawâhid-ul-haqq,** which is well-known, was printed for the third time in Egypt in 1385 A.H. [1965]. The book consists of five hundred and seventy pages, of which four hundred and fifty pages refute Ibni Taymiyya and Wahhâbîs, and the remaining hundred and twenty pages explain the superiorities of the Sahâba, the virtues of Hadrat Mu'âwiyya and 'Amr ibni 'Âs 'radiy-Allâhu 'anhum' and their service to Islam.

The professors of **Jâmi'ul-Azhar,** such as 'Allâma Shaikh 'Alî Muhammad Bablâwî Mâlikî, 'Allâma Shaikh 'Abdurrahmân Sharbînî, Shaikh Ahmad Husayn Shâfi'î, Shaikh Ahmad Basyânî Hanbalî, 'Ârif 'Allâma Suleymân Shubrâwî Shâfi'î, Shaikh 'Abdulkerîm Râfi'î, and also the Chief Muftî of Egypt 'Allâma Bakrî Muhammad Sadafî Hanafî, Professor 'Allâma Muhammad 'Abdulhayy Katânî Idrîsî Fâsî, 'Allâma Sayyid Ahmad Bey Shâfi'î, Fâdil 'Allâma Shaikh Sa'îd-i Mûjî Shâfi'î, 'Allâma Shaikh Muhammad Halabî Shâfi'î, and many another savant of the Ahl as-sunnat liked the book **Shawâhid-ul-haqq** and praised it by writing long articles.

In its fifth chapter it takes passages from the three books which defend the bid'ats of Ibni Taymiyya, and refutes them with âyat-i-kerîmas and hadîth-i-sherîfs. These three corrupt books are **Ighâsat-ul-lahfân,** by Ibni Qayyim, **fi-r-Radd-i 'alas-Subkî,** by Ibni 'Abdul-Hâdî, and **Jilâ-ul-'aynayn fî muhâkama-til-ahmadayn,** by Nu'mân 'Alûsî Baghdâdî, all of which have been written against Ibni Hajar-i-Makkî 'rahmatullâhi ta'âlâ 'alaih'.

The book entitled **Shawâdid-ul-haqq** states as follows on the authority of the Ahl as-sunnat savants: "Islamic savants unanimously state that after the fourth century of the Hegira the world no longer had any savants capable of performing ijtihâd. Today all Muslims have to follow one of the certain four Madhhabs, for there is now nobody learned enough to understand the Qur'ân al-kerîm and hadîth-i-sherîfs or to derive rules from them. The Qur'ân al-kerîm and Rasûlullah's 'sall-Allâhu 'alaihi wa

sallam' Sunnat will be followed by following the leader of a Madhhab. Reporting from Ibni Hajar-i Heytamî, Imâm-i Manâwî writes: Jalâladdîn-i Suyûtî 'rahmatullâhi ta'âlâ 'alaihim ajma'în', who was a very great savant, claimed to be a mujtahid. Upon this the savants of his time asked him a written question. 'The former savants gave this question two different answers. Even a person who is at the lowest grade of ijtihâd can choose one of these. Take your choice and write it to us,' they said. He did not dare to choose one, and he said, 'I am too busy, I do not have any time to do this.' Ibni Hajar says that since the lowest grade of ijtihâd is too difficult to reach, one should realize that it is impossible to claim to be a mutlaq mujtahid.

Some ignorant people now think of themselves as savants. They attempt to derive rules from the Qur'ân al-kerîm and hadîth-i-sherîfs by following the example of scholars who are holders of bid'at. They say that they do not need to follow one of the Madhhab leaders. In fact, they reject the knowledge derived and understood by the ijtihâds of the Madhhab imâms, and they say that they are not suitable for the contemporary age. They are arrogant and ignorant people. They presume that they follow the Qur'ân al-kerîm. Yet in fact they follow their own nafs and the devil. And they encourage everybody to derive meanings from the Qur'ân al-kerîm and from **Bukhârî**. We should not believe these fools. Every Muslim must hold the Ahl-i sunnat tenets of creed and must follow one of the four Madhhabs. An eclectic method of uniting the four Madhhabs by searching and selecting the easy aspects of each is called **talfîq.** It is forbidden to practise talfîq out of indulgence in the desires of our nafs and the devil. [It is permissible when only one act is concerned and when there is a necessity to do so.] The difference between today's men of religion and those savants who were mujtahids is like the difference between the earth and the sky. In fact, it is equal to the difference between the devil and an angel. But, being unaware, idiotic, and enslaved by the nafs,[1] they think of themselves as learned and perfect. Being deceived by the devil, they are reluctant to follow mujtahids. Such ignorant people are called **lâ-madhhabî.** They do

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[1] A recalcitrant creature innate in man's nature. All its desires and wishes are against itself and against man's own good. Please see the forty-third chapter of the current book, and also the twenty-sixth and the twenty-seventh and the fiftieth chapters of the third fascicle, and also the thirty-eighth chapter of the sixth fascicle, of **Endless Bliss**.

not understand that ijtihâd is not done concerning things that have been declared clearly in the Qur'ân al-kerîm and in hadîth-i-sherîfs. But this does not mean that ijtihâd is done for nothing. Hadrat Abû Hanîfa, who was ahead of all in ijtihâd, would not perform ijtihâd concerning something which had been declared through a da'îf hadîth-i-sherîf. It was the habit of all the Madhhab leaders that when they met with a question they would first search for its answer in the Qur'ân al-kerîm. If they could not find its clear answer in the Qur'ân al-kerîm, they would look it up among hadîth-i-sherîfs. If they could not find it among hadîth-i-sherîfs, they would look it up in the **ijmâ'-i ummat.** If they could not find it in the ijmâ' either, they would apply **qiyâs** (analogy) and compare it to another similar question which has an answer in the Qur'ân al-kerîm or in hadîth-i-sherîfs, or in the ijmâ', and thus they would find its answer through ijtihâd. For a thousand years all the Muslims, the savants, the pious ones and the Awliyâ have been following one of these four Madhhabs. None of them claimed to be a mujtahid. We should not deviate from our Madhhab by believing a few ignorant and stupid men of Islam who have appeared recently. Not even to a slightest degree did the four Madhhabs ever leave aside the Qur'ân al-kerîm and hadîth-i-sherîfs. Islamic savants command Muslims to follow one of the four Madhhabs. Their purpose is to secure them against two grave dangers awaiting them: becoming a disbeliever or a holder of bid'at. For, if an ignorant person does not follow a Madhhab leader, he will deviate from the way, being left without a guide.

Hadrat Khwâja Muhammad Pârisâ takes evidence from Imam-i Ghazâlî and says in his book **Tuhfat-us-sâlikîn**: "Three people cannot understand the meaning of the Qur'ân al-kerîm. The first one is one who does not know Arabic well and who has not studied Tafsîr. The second one is one who commits a grave sin habitually. It is a grave sin to deviate from the belief of the Ahl as-sunnat. Therefore, a heretic, [e.g. a Wahhâbî or a Shi'î,] cannot understand the meaning of the Qur'ân al-kerîm. For, the zulmat of the heresy has darkened his heart. The third person who cannot understand the Qur'ân al-kerîm is one who has misunderstood one of the tenets of îmân and who does not accept what is right because it disagrees with his wrong understanding." As is seen, a person who is not in the Madhhab of the Ahl as-sunnat, well-versed as he may be in Arabic, cannot understand the Qur'ân al-kerîm correctly. Publishing his wrong understanding, he leads others to perdition.

The statement, "Interpretations suitable with our time, with

our age, are necessary," is not right. The savants of interpretation developed the tafsîrs (explanations of the Qur'an al-kerîm) by writing the information coming from Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and from his Sahâba. Their tafsîrs are suitable with and sufficient for every century. Commandments in the Qur'ân al-kerîm are the same for everybody, no matter in what age they live. A Muslim who believes the Qur'ân al-kerîm and who wants to obey it will find whatever he is looking for in the existing tafsîrs. A person who does not obey Islam will absolutely not find his corrupt expectations in these tafsîrs. It is not permissible to write tafsîrs suiting our minds and the century. Ill-willed, ignorant and stupid people claim, despite their short sights, that they can make new tafsîrs. There are many conditions to be fulfilled for being able to make tafsîrs. The first of all these conditions is to live in one of the times praised in the hadîth: **"The best of times is my time. Then, the next best time is the one following my time. Next to it, is the time following it."** [A savant of Tafsîr has to know also those âyat-i-kerîmas that are nâsikh and the ones that are mansûkh. It is written in the 355th page of **Hadîqa** that there are hundred and nine nâsikh âyats in the Qur'ân al-kerîm.] None of the upstarts who write books of tafsîr closed off within their personal thoughts fulfil these conditions. They pollute people's thoughts and speak against the savants of the Ahl as-sunnat. Proclaiming that they are Sunnî, they have begun to spread their corrupt beliefs far and near. Upon reading their books, the savants of the Ahl as-sunnat immediately understand that they are wrong and tell Muslims that they are not Sunnî. But the ignorant, being unable to distinguish right from wrong, are deceived." The hadîth-i-sherîf, **"My Ummat will suffer much harm from the evil men of religion,"** which is quoted in the explanation of the disasters incurred by the hand in the book **Hadîqa,** forewarns about Wahhâbîs.

The book entitled **al-Mîzân-ul-kubrâ** writes at the beginning of the fifty-first page and at the end of the sixtieth page that the Sunnat, that is, hadîth-i-sherîfs, explains the Qur'ân al-kerîm. The imâms of the Madhhabs have explained the Sunnat. And the religious savants have explained the statements of the imâms of the Madhhabs. So will it be until the end of the world. Had it not been for the Sunnat, i.e. the hadîth-i-sherîfs, no scholar would have been able to look up in the Qur'ân al-kerîm and nobody would learn about different kinds of water, tahârat, the number of rak'ats of each namâz, the tasbîhs that must be said when making rukû'

and sajda and how to perform the salâts of 'Iyd and janâza, the nisâb for paying zakât, the essentials of fasting and performing hajj, or the teachings pertaining to nikâh and jurisprudence.[1] When somebody said to 'Imrân bin Husayn, "Teach us from the Qur'ân al-kerîm only!" he answered, "O idiot! Could you find in the Qur'ân al-kerîm how many rak'ats there are in each prayer of namâz?" When Hadrat 'Umar was asked, "We cannot find in the Qur'ân al-kerîm how many rak'ats of the fard namâz we should peform when we are on a journey," he said, "Allâhu ta'âlâ has sent Muhammad ''alaihis-salâm' for us. When we cannot find in the Qur'ân al-kerîm how to perform a certain act of worship, we perform it as we learn it from Rasûlullah. He used to perform two rak'ats of those prayers of namâz that have four rak'ats when he was on a journey. And so should we." It is written in the forty-seventh page: "None of the statements of the imâms on Islamic matters is outside of Islam, for each of those blessed people is learned both in the Haqîqât and in the Ahkâm-i-islâmiyya."

Abridging the book **Fatâwâ-i Hâmidiyya**,[2] Ibni 'Âbidîn gave it the title **'Uqûd-ud-durriyya**. He writes in its final section that it is necessary to follow a Madhhab.

While explaining the farâid (binding rules) of an ablution, **Ibni 'Âbîdin** 'rahmatullâhi ta'âlâ 'alaih' states: "A person who rejects the hadîth-i-sherîfs that have been reported by only one person or the knowledge that has been understood through qiyâs, does not become a disbeliever, but he has deviated from the right way. He becomes a bid'at holder. It is certain that he will enter Hell. He who does not practise them although he believes and accepts them becomes sinful; he has omitted the wâjib. But he who does not practise them because he has deduced another meaning from the Qur'ân al-kerîm and hadîth-i-sherîfs, does not become sinful."

Some people have been heard to say: "Wahhâbîs have softened now. Formerly, they used to attack Muslims' property and lives. They do not perpetrate such savagery now. They even say that they are Sunnî." Such statements are not true. They are a sign of not seeing or knowing the truth. Yes, the sons of Su'ûd brutally killed Muslims who would not become Wahhâbîs. They do not do so now. But the sons of Su'ûd, who used to attack property and lives formerly, attack Muslims' faith and îmân now. Formerly they

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[1] These terms and matters are explained in detail throughout the six fascicle of **Endless Bliss**.

[2] Written by Hâmid Konevî.

used to destroy the Muslims’ world. Now they attack their next world and eternal felicity. They try to annihilate the belief of Ahl as-sunnat by all possible means, e.g. by distributing among the hadjis a Turkish version of the book **Tahqîq wa Idhâh,** written by ’Abdul’Azîz Bâz, director of the madrasa in Medîna-i-munawwara. On August 5th, 1990, the daily Turkish newspaper Türkiye published an article confuting that perversive book, thus protecting Muslims against the dire threat. They strive with all their forces to drift Muslims into eternal perdition. They have established a Wahhabite center called **Râbitatul’âlamil-Islâmî** in the blessed city of Mekka. They have opened its branch offices in every Muslim country. Spending money abundantly and suborning men of religion with precarious faith and knowledge, they use them for promulgating Wahhabism. To men of religion and students of Islam in every country they distribute Wahhabite books in their native languages free of charge. Every year, they spend millions of gold coins in this way. The world’s Muslims, who have been left without books, without knowledge in the last fifty years as a result of the British policy, are easily misled into the wrong and heretical Wahhabite beliefs. Thus the Madhhab of the Ahl as-sunnat, which is right and which has been praised in hadîth-i-sherîfs, is being forgotten, lost. Truth (right) is vanishing, and falsehood (wrong) is settling everywhere. For Muslims, and even for the entire humanity, no other calamity, no other disaster can be worse or more harmful than this.

Some people say about Wahhâbîs: “They have some wrong beliefs, but they have deduced them from âyat-i-kerîmas and hadîth-i-sherîfs. Perhaps they are bid’at holders, but it is declared in hadîth-i-sherîfs that bid’at holders are in this Ummat. They are Muslims, too. They are ahl-i qibla. Mustn’t we love Muslims and deem Wahhâbîs as brothers?” There is no doubt about the soundness of this reasoning. However, loving holders of bid’at entails giving them good counsel. A person who reads with reason and understands the thirty-nine books we have named above will not have any hesitation or doubt about the truth which our statement bears. For example, Hadrat Ahmad Ridâ Khân Barilawî, one of the greatest savants of India, wrote in his book **Fatâwâ-ul-Harameyn**: “A hadîth-i sherîf, quoted by Tabarânî and others, states: **‘A person who respects a bid’at holder has helped Islam’s destruction.’** Our religion commands us to censure and abhor bid’at holders. It is harâm to respect them. Islamic savants state in their books, e.g. in **Sharh-i maqâsid**: ‘It is necessary to bear

hostility towards bid'at holders, to abhor them, to refute and to degrade them.' Muhammad Ma'thûm-i Fârûqî, in his book **Maktûbât-i Ma'thûmiyya,** in the second volume, 110th letter states: "Don't be together with bid'at holders! Save yourself from inattentive religious men, from fawning hâfizes and ignorant shaikhs of takka! Don't be close to those religious men who are slack in obeying Islam. [For instance, people who do not have the Ahl-i sunnat itiqâd, who condone their wives' and daughters' going out without covering themselves properly, those who consume drinks containing alcohol, those who play musical instruments, and those who are lâ-madhhâbî or corrupt.] Don't hear their words! In fact, leave the city where they live, so that your heart later may not incline towards them! They should never be followed. They are not men of religion, but thieves of religion. They are traps of the Satan. You should never be deceived by their gilded and touching words, and should run away as if a lion were stalking you." When the bid'at is rife and its harm is on the increase, it is fard to refute it and to let Muslims know its harm. In fact, there is ijmâ'i ummat on the fact that it is one of the most important fards. The Salaf-i sâlihîn and their successors always did so. A person who omits this fard will have disobeyed the ijmâ'. A hadîth-i sherîf states: **"When fitna and bid'at spread, when my Sahâba are slandered, a person who knows what is right should let Muslims know what he knows! If people who know the right way do not announce it to Muslims, may Allâhu ta'âlâ, angels and all people curse them! Allâhu ta'âlâ will not accept their fard or supererogatory worships."** This hadîth-i sherîf is quoted at the beginning of **as-Sawâ'iq-ul-muhriqa** and is reported to exist in **al-Jâmi'** by Khatîb-i Baghdâdî. [Ahl-i bid'at, i.e. a bid'at holder is somebody who is trying to spread his bid'ats to spoil the beliefs and religious practices of Muslims. Instead of not loving those who perform bid'at, since they were deceived by the ahl-i bid'at, we should pity them and give them advice.] [Today there are four major groups of Muslims all over the world. The first group are true Muslims who have been following the way guided by the Sahâba. They are called the **Ahl as-sunnat** or the **Sunnî** (Sunnite) **Muslims** or the **Firqa-i-nâjiyya**, which means the firqa (group) who have been saved from Hell. The second group are those who are inimical towards the Sahâba. They are called **Shi'î** (the Shiites) or the **Firqa-i-dâlla**, i.e. the group who have deviated from the right path. The third group are holders of bid'at, (i.e. heretics,) who are inimical both towards the Sunnites and towards the Shiites. They are called **Wahhâbî**s or

Nejdîs (or Najdîs). They are called this latter name after Nejd, (a province in Saudî Arabis,) where they first appeared.[1] They are called **Firqâ mel'ûna**, an epithet that they incurred on account of their calling Muslims 'disbelievers'. A person who says so was called 'mel'ûn' (accursed) by the blessed Messenger of Allah. It is the Jewish and British traitors who caused Muslims to be torn into three groups.]

Adilla-i shar'iyya consists of four sources. The first one is the Qur'ân al-kerîm. The second one is the hadîth-i sherîfs. Each one of these two is either "definite" or "conjectural." Ibni 'Âbidîn, while explaining the bâghîs (rebels), says: "People called Khawârij make a wrong **ta'wîl** of those religious sources, [i.e. âyats and hadîths,] which are conjectural and dubious, [i.e. which can be given several meanings.] In other words, they attach wrong, unclear, and unusual meanings to âyat-i-kerîmas that cannot be understood clearly and to hadîth-i-sherîfs that fit into the category termed 'mutawâtir'.[2] People who left Hadrat 'Ali's army and fought against him were so. They said that the only hâkim (judge) is Allah and that Hadrat 'Âlî, by relinquishing the Khilâfat to Mu'âwiya and following the judgment of the two hakams (arbitrators), committed a grave sin. One who commits a grave sin will become a disbeliever.. This erroneous understanding of theirs caused them to fight against him. When other people did not join them in this belief of theirs, they called them 'disbelievers'. Nowadays, people who follow Muhammad bin 'Abdulwahhâb, who appeared in Nejd, call themselves 'Muslim,' and they call those who do not have the same belief as theirs 'mushrik.' They say, 'It is halâl to kill them and to plunder their possessions and women.' These people are called **Wahhâbî**, and **Nejdî**."

As Wahhabism was manufactured and distributed by the British, likewise it was the British, again, who captured the Hedjaz from the Ottomans and established the Sa'ûdî government. It is written in **al-Munjid**: "By supporting the Wahhâbî amîr Faisal, the British spy Lawrence assisted him to disengage his country from the Sublime Porte in 1914." Islamic scholars who had attained the grade of 'ijtihâd' in the science of Fiqh did not say 'disbelievers' about people who misinterpreted the ambiguous dalîls (proof-texts), a misunderstanding which caused them to dissent from the

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[1] How they appeared is dealt with in detail in **Confessions of a British Spy**, available from **Hakîkat Kitâbevi**, in Istanbul, Turkey.

[2] Please see the sixth chapter for kinds of hadîths.

Sunnî creed. They said that they were **’âsîs** (sinners), **bâghîs** (rebels) and **bid’at-holders**. In English, they are called deviants. People who deny (any one of the) dalîls with one definite [clear] meaning become disbelievers. An example of this is not to believe in the annihilation of the universe, or not to believe in the rising of the dead. Those who say, ‘’Alî is a god’ or ‘the angel Gabriel made a mistake while bringing the wahy’ become disbelievers, too. For, these misstatements are not among the meanings deduced through ijtihâd as a result of misinterpreting the ambiguous dalîls. They are the consequences of following the nafs. Likewise, a person who commits the slander called ‘qazf’[1] against Hadrat ’Âisha or who denies the fact that her father was a Sahabî becomes a disbeliever. For, each of these cases involves the denial of a dalîl declared clearly in the Qur’ân al-kerîm. Not so is the case with blaspheming against Hadrat Abû Bakr and Hadrat ’Umar or denying their caliphates; a person who does so will not become a disbeliever if he can provide a te’wîl (interpretation, explanation). When a definite and clearly stated harâm is in question, such as attacking Muslims’ property and lives, a person who employs te’wîl and asserts that it is halâl will become a disbeliever. He will not become a disbeliever if the te’wîl he employs is on an ambiguous dalîl from the Book and Sunnat.”

As is seen, if a person who claims to be a Muslim and observes the acts of worship, i.e. a person who is said to be an **ahl-i-qibla**, holds a belief disagreeable with that of the Ahl as-sunnat and at the same time contrary to a definite dalîl with a clear meaning, this belief of his is kufr (disbelief), even if it is deduced by way of te’wîl. This person is called **mulhid.** If this belief of his runs counter to the clear and well-known one of the various meanings of an unclear and ambiguous dalîl and if he can provide a te’wîl (explanation, interpretation), his (erroneous) belief is not kufr. It is a bid’at. If he is unaware of te’wîl and holds that wrong belief merely in imitation of some heretical scholars or as a result of yielding to the temptations of his nafs or for obtaining worldly advantages, that belief is kufr.

Regardless of whether a person is a Sunnite or a holder of bid’at, if he is ignorant enough to use his faith as an instrument for worldly advantages, or to sacrifice his faith for obtaining some worldly means, he is called a **yobaz** (an impostor in the name of

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[1] Please see the third kind of punishments applicable to various sins in the tenth chapter of the sixth fascicle of **Endless Bliss**.

Muslim). If a person does not believe in any religion but pretends to be a Muslim and deliberately misinterprets the dalîls in order to substantiate the sources of disbelief and thus to mislead Muslims, extinguish their belief and demolish Islam from the interior, he is called a **zindiq** or a **fake scientist.** Holders of bid'at, mulhids and their ignorant imitators are called **lâ-madhhabîs.** Lâ-madhhabîs and thieves of faith who are called **zindiqs** appear as **religion reformers.**

Those who say that ijmâ' is not a dalîl do not become disbelievers. They are bid'at-holders. Khârijîs, Shi'îs and Wahhâbîs are in this category. Their statements contradicting ijmâ' are not a source of disbelief. Yet they become disbelievers on account of their other beliefs which cause disbelief.

Ibni 'Abidîn 'rahmatullâhi ta'âlâ 'alaih', while explaining the salât-ul-witr, states: "People who deny the essence of the salât-ul-witr, i.e. the fact that it is an act of worship, become disbelievers. If they deny it by doing te'wîl of the dalîl or by doubting about the dalîl, they do not become disbelievers. [They become ahl-i bid'at.] So is the case with all the wâjibs and sunnats. For, the salât-ul-witr is an act of worship which is an established religious fact inexorably known by every Muslim, and that it is so has been determined by way of **Ijmâ'-i ummat**. According to the Hanafî scholars, it is disbelief to deny an act of worship which has become an established religious fact inexorably known (by every Muslim) and conveyed through ijmâ'-i ummat. An act of worship's being 'an established religious fact inexorably known' means its being 'widespread' enough to be known as a religious fact even by the unlearned Muslims. Examples of this are to believe in the oneness of Allâhu ta'âlâ, the Prophethood of Muhammad ''alaihissalâm' and that the five daily prayers of salât are fard. Anybody who denies a religious teaching which is known only by the religious scholars does not become a disbeliever. An example of this is to deny that the jadda (grandmother) will inherit one-sixth of the heritage."

Ibni Malak, in his commentary to **Manâr**[1] states that **ijmâ'** means consensus. It is the consensus reached on a certain judgment by mujtahids living in the same era. The consensus may have been reached on a certain statement or on a certain act. Muslims of the same era have to agree over matters which do not

[1] Written by Abulbarakât Hâfizuddîn Nasafî 'Abdullah bin Ahmad 'rahmatullâhi ta'âlâ 'alaih' (d. 710 [1310 A.D.], Baghdâd).

need ijtihâd. Consensus in this sense means to make the same statement on a certain matter or to perform a certain act in the same manner. If some of the mujtahids of an era agree on a certain statement or act whereas the other mujtahîds keep their mouths closed and do not object to it when they hear it, this also is consensus according to the Hanafî Madhhab, but it is not called consensus according to the Shâfi'î Madhhab. Being among the scholars making up the people of ijmâ' requires (having attained the grade of ijtihâd, i.e.) being a mujtahid. Ijmâ' in matters that do not need ijtihâd, such as in teaching us the Qur'ân al-kerîm, the number of rak'ats in each prayer of namâz, the amount of zakât to be paid, how to borrow bread, and how to go to public baths, does not require being mujtahids. In matters of this sort, ijmâ' on the part of non-mujtahids as well is acceptable. However, Muslims making up the group of ijmâ' should not be holders of bid'ât or fâsiq Muslims, (i.e. Muslims who are known by the public to have been openly and habitually committing one of the acts that are definitely harâm, such as consumption of alcoholic beverages, condoning one's wife's and/or daughters' going out without covering themselves in a manner prescribed by Islam, not performing the daily five rayers of namâz, and so forth.) [Hence, heresies written in Shiite and Wahhâbîte books cannot be categorized as ijmâ'. They cannot be taken as tenable sources concerning halâls, harâms, and fards.] They do not necessarily have to be Sahâbîs or deseendants of the Ahl-i-Beyt. Nor do they have to be residents of Medîna. According to the majority of Islamic scholars, if the Salaf (earliest Islamic scholars) have not reached a consensus on a certain matter, it is permissible for scholars of the following era to employ ijtihâd on that matter. If a single mujtahid votes against the ijmâ', it becomes null and void. Ijmâ' is practicable on a hadîth-i-sherîf that has been reported by way of a habar-i-wâhid (or habar-i-âhâd. Please see the tenth kind of hadîth-i-sherîfs in the tenth chapter), and on a rule that has been established by a single mujtahid's qiyâs. Ijmâ' is not valid on rules that have been understood clearly from âyat-i-kerîmas or from those kinds of hadîth-i-sherîfs called mashhûr, which are dalîls on their own. If the ijmâ' of the Salaf-i-sâlihîn, i.e. the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' has reached us through a chain of ijmâ's throughout centuries, it is identical with a mutawâtir hadîth. In other words, we have to learn and act upon such ijmâ's of the Ashâb-i-kirâm. Examples of this are the fact that the Qur'ân al-kerîm is the Word of Allah and the fact that it is fard

to perform namâz, to fast, and to pay zakât. On the other hand, their ijmâ's that have been reported by one pious Muslim are like those hadîth-i-sherîfs transmitted through habar-i-wâhid. It is wâjib only to act upon them; it is not wâjib to know [or believe] them. An example of this is to perform four rak'ats of sunnat namâz before performing the early afternoon prayer.

There are grades of ijmâ'. Clearly stated ijmâ's of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' which have reached us through the ijmâ' of each era are as strongly authentic as âyat-i-kerîmas and hadîth-i-sherîfs called mutawâtir. He who denies one of them becomes a disbeliever. Also, an ijmâ' on which some of the Ashâb-i-kirâm were unanimous while the others remained silent is a definite dalîl; yet a person who denies it does not become a disbeliever. The ijmâ' of the third grade involves a rule on which the Ashâb-i-kirâm did not disagree and on which there has been unanimity throughout the later centuries. It is identical with a habar (report) termed mashhûr. Next comes the ijmâ' of the later scholars on a matter on which the Ashâb-i-kirâm were not unanimous; it is similar to a hadîth-i-sherîf reported through a habar-i-wâhid. It is wâjib to act upon it, yet it is not wâjib to believe it. When the Muslims of a certain century give various reports disagreeing with one another on a certain matter, it is bâtil (invalid) for their successors to reach a conclusion that would not agree with one of these various disagreeing reports. It is, therefore, impermissible for them to pronounce judgments contradictory to (all) those reports.

Qiyâs means to compare something to something else. In (the Islamic branch of science termed) Fiqh, it means: "When there cannot be found an Islamic solution to a problem because it cannot be understood from the Nass (i.e. âyat-i-kerîmas and hadîth-i-sherîfs with open meanings), to solve it by comparing it to another similar problem (whose solution is prescribed clearly in the Nass)." That qiyâs is a dalîl, (i.e. an Islamic source) is a traditional fact as well as a logical issue. The âyat-i-kerîma which declares: **"O ye who have reason! Take lessons!"** purports, "(Compare and) **deduce what you do not know from what you know!"** For the word "i'tibâr", (the Arabic word used in the âyat-i-kerîma and which we rendered into English as "take lessons"), means "to compare". When Mu'âz 'radiy-Allâhu ta'âlâ 'anh' said (to Rasûlullah) that he wanted to perform qiyâs when in Yemen -because he was going to be sent out to Yemen-, the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' accepted and paid hamd (praise and thanks to Allâhu

ta'âlâ;) this shows that qiyâs is a hujjat (Islamic source, document). Qiyâs has sharâit (conditions to be fulfilled for being allowed to perform qiyâs), rukns (conditions to be fulfilled while doing qiyâs), hukm, and def'. A mujtahid has to fulfil all these conditions. This is the end of our translation from the commentary to the book entitled **Manâr**.

35— SHAFÂ'AT: HELPING THE DEAD

Question: While it is certain that our Prophet 'sall-Allâhu 'alaihi wa sallam' will be dead, which is clearly declared in the thirtieth âyat of Zumar Sûra, is it justifiable to go on asking for shafâ'at from the dead by visiting graves? Since we read the âyats, **"All shafâ'ats are accomplished with Allah's permission"** and **"Only the person whom He permits can intercede with Him"** and **"The shafâ'at of intercessors will be of no avail to them,"** isn't the entreaty, "Shafâ'at, O Messenger of Allah!" the most loathsome shirk?

Answer: The âyats quoted above, let alone showing that there is no shafâ'at, show that shafâ'at will be performed. If a person who knows Arabic attempts to interpret the Qur'ân al-kerîm, he will, as above, infer wrong, nay, opposite meanings and thus slip out of the right way. Unaware of the fact that his faith and îmân has been undermined, and perhaps smeared with disbelief, he thinks of himself as a true Muslim and struggles to vilify true Muslims. If the Qur'ân al-kerîm could be understood by knowing the Arabic language well, the Arabian Christians in Beirut should have understood the Qur'ân al-kerîm better than anyone else. On the contrary, they have understood nothing of the Qur'ân al-kerîm and have not even been honoured with becoming Muslims.

To understand the meaning of the Qur'ân al-kerîm, it is necessary to learn well branches of knowledge such as 'ilm-i lughat, 'ilm-i matn-i lughat, 'ilm-i badî', 'ilm-i bayân, 'ilm-i ma'ânî, 'ilm-i balâghât, 'ilm-i usûl-i tafsîr, to be profoundly learned in the complementary branches of knowledge such as sarf and nahw (Arabic grammar) and logic, to know well the clear meanings, the included meanings, the divinely aimed meanings of âyats, the meanings necessitated by them, when, why and for whom each âyat-i-kerîma descended, and with what hadîth-i-sherîfs and how âyat-i-kerîmas are explained. Only such deeply learned savants can explain the Qur'ân al-kerîm. That is, they can understand the divine meaning from the divine word. The attempt of a person

with no such knowledge to interpret the Qur'ân al-kerîm is similar to an elementary student attempting to read university books or to perform chemical experiments. We have often read in newspapers that many such a poor person fell victim to his own experiments. Those who do not possess all this knowledge should resort to tafsîrs, from which they will try to understand the meanings which learned people understood and wrote. Reading and understanding tafsîrs, however, requires knowing Arabic and the complementary branches of knowledge well. We, who know nothing of these branches, can understand nothing from tafsîrs. If we, relying on the diplomas which we acquired from high schools and faculties, attempt to dive into the science of Tafsîr, of which we are so unaware, we will destroy ourselves. Like a certified person who goes out in the sea although he does not know how to swim, we will have behaved ignorantly, stupidly.

The great savants of Tafsîr, who were specialized in the branches of knowledge mentioned above and who have been distinguished people of the Islamic world for centuries, and the exalted savants of the Islamic religion, who have been praised in the hadîth-i-sherîf, **"Al-'ulamâ** (scholars) **are Prophets' inheritors,"** did not explain the âyat-i-kerîmas existing in the question above as the questioner understands them. With their deep knowledge and keen insight, they understood their correct meanings. They declared that the divine meaning was not so.

Hadrat Qâdî Baydâwî, with whom the savants of Tafsîr crown themselves and who is the master of the specialists of this branch, explains these âyat-i-kerîmas as follows in his universally known book of Tafsîr, which is one of the principal masts of the religion:

He explains the thirtieth âyat-i-kerîma of Zumar Sûra as follows: **"You will die. Disbelievers will die, too. Then, on the Day of Rising, you will settle up with each other in the presence of Allah. It will be revealed that you are right, and the polytheists are wrong, corrupt."** It is written in **Tafsîr-i Husaynî** and also in the tafsîr of **Mawâkib**: **"The unbelievers of Mekka said, 'Muhammad** ''alaihis-salâm' **will die, and we will get rid of him.' And Allâhu ta'âlâ declared: 'Yes, you will die. But those polytheists also will surely die. It is blatant ignorance for those people who will certainly die to wait for another's death.' "** This âyat-i-kerîma was revealed in order to explain that the unbelievers were on the wrong path. It does not state anything indicating that Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' will become senseless, soulless earth after dying, nor does it even imply anything approximating

to it. Death means to leave worldly life. This is not to be interpreted as the annihilation of the life in the grave or as the death of the soul.

As for the forty-fourth âyat-i-kerîma of Zumar Sûra; it is explained as: **"The unbelievers of the Qouraish say that their idols will intercede for them. Tell them that no one can intercede without Allâhu ta'âlâ's permission."** It is so wrong to distort an âyat-i-kerîma declaring that "idols and statues cannot intercede" into the meaning that "Rasûlullah cannot intercede." Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' will be allowed to intercede, and he will intercede for those Believers whom he likes. Also, the tafsîr of Âyat-al Kursî in Baqara Sûra states that this is so.

And the forty-eighth âyat-i-kerîma of Muddaththir Sûra purports: **"If people who are allowed to intercede do so for the disbelievers, their intercession will not be helpful to the disbelievers."**

As is understood, all âyat-i-kerîmas state that shafâ'at, that is, helping Believers, will be permitted and disbelievers will not be interceded for. There are various hadîth-i-sherîfs stating that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' will intercede for the Believers:

A hadîth-i-sherîf quoted by Khatîb-i Baghdâdî states: **"Of my Ummat, I shall intercede for those who love my Ahl-i bayt."**

A hadîth-i-sherîf quoted by Imâm-i Ahmad in his book **Musnad** states: **"Of my Ummat, I shall intercede for those who have committed grave sins."**

A hadîth-i-sherîf quoted in Daylamî's **Musnad** states: **"I shall intercede for everybody except those who spoke ill of my Sahâba."**

A hadîth-i-sherîf which is, again, quoted by Daylamî, states: **"Of my Ummat, I shall intercede for those who have tormented their nafs and who have been deceived by their nafs."**

A hadîth-i-sherîf quoted by Khatîb-i Baghdâdî states: **"Of my Ummat, I shall intercede for those with many sins."**

A hadîth-i-sherîf quoted by Ibni Abî Shayba states: **"On the Day of Rising, I shall be the first to rise out of the grave and I shall be the first to intercede."**

A hadîth-i-sherîf quoted by Imâm-i Muslîm states: **"On the Day of Rising, I shall intercede first."**

A hadîth-i-sherîf quoted in the twenty-eighth page of the commentary to **Shir'at-ul-Islâm** states: **"A person who does not believe in my Shafâ'at will not benefit from it."**

The eighth of the forty hadîth-i-sherîfs quoted by Ahmad ibni Kamâl Efendi states: **“My shafâ’at has become harâm** (forbidden) **for a person who misses my Sunnat.”** That is, he stated: “I shall not intercede for a person who reneges on the îmân which he had at his birth, the person who will not become a Muslim.”

A hadîth-i-sherîf quoted in the books entitled **Bukhârî, Muslim**, and **Sunan** states: **“It has become wâjib for me to intercede for a person who visits my grave.”**

A hadîth-i-sherîf quoted by Tabarânî ‘rahmatullâhi ta’âlâ ’alaih’ states: **“I will be the intercessor of a person who visits my grave.”** These two hadîth-i-sherîfs show that it is necessary to visit Rasûlullah’s grave.

There are many other hadîth-i-sherîfs stating that our master Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ will intercede in various ways. It is written in the sixty-seventh page of the book entitled **Milal-Nihal**: “It is written in **Khulâsâ** that it is not permissible to join the performance of a namâz being conducted by a person who denies the fact that Rasûlullah will intercede, (existence of) the angels of kirâman kâtibîn, or the (event of) ru’yat (seeing Allâhu ta’âlâ) in Paradise.” Hence, you must not perform namâz behind an imâm who is a Wahhâbî.

The savants of the Ahl as-sunnat state that on the Day of Rising every Prophet will intercede. Thereafter, savants will intercede. Thereafter, martyrs will intercede. Thereafter, devoted Muslims will intercede, thereafter those hâfizes who recite Qur’ân al-kerîm with tajwîd and not melodiously and for Allah’s grace, and thereafter small children will intercede. Hadîth-i-sherîfs declaring that this is so are written in the abridged version of **Tadhkira-i Qurtubî** and also in **Birgivî Vasiyetnâmesi.** It is written in many books of Fiqh that when performing the prayer called namâz of janâza for a child it is good to say, **“Yâ Rabbî! Make this child an intercessor**(for me)**!”**

Hadîth-i-sherîfs stating that the good will intercede for the sinners on the Day of Rising are so numerous that he who denies the fact despite these hadîth-i-sherîfs may be thought of either as a vulgar ignoramus or as a wretch who has been deceived by people striving to demolish Islam. Therefore, rather than thinking of the person who asks the aforesaid question as a denier of Shafâ’at, we will suppose that he means to say that it is not permissible to visit graves and to ask for something from a dead person.

Today some people say that it is shirk (polytheism) to visit the Awliyâ and to ask for something from the dead. They say that people who visit a Walî and those who ask for shafâ'at from Rasûlullah are disbelievers, that is, non-Muslims. The savants of the Ahl as-sunnat prove with various documents in books of Kalâm and Fiqh that it is permissible to pray through a dead Muslim. After explaining the namâz of janâza,[1] the book Durr-ul-mukhtâr quotes the hadîth-i-sherîf, **"I prohibited you from visiting graves. From now on visit graves!"** This hadîth-i-sherîf commands us to visit graves. To explain this, Ibni 'Âbidîn states: "On Friday, and on the days preceding and following it, dead Muslims recognize people who visit them. Muhammad Wâsi' says that this is so and adds that that means to say that Friday is superior to the other days. Ibni Abî Shayba has reported that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to visit the graves of the martyrs of 'Uhud every year and say to them, **"Assalâmu 'alaikum."** It is good also to stand at a distance during the visit. Ibni Hajar says in his fatwâs: "Visiting Awliyâ's graves should not be neglected even if there are harâm (forbidden) things, e.g. if there are women among the men." For, a person does not neglect his worship because of a sin committed by another. Likewise, carrying a dead person should not be abandoned for this same reason. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to go to the cemetery of Bâki' in order to visit the graves of His Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'în', and, standing, he used to address them, **'Assalâmu 'alaikum.'** It is preferable to stand by the foot-side of the grave. It is permissible to stand by the head-side as well. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' recited a part of Baqara Sûra by the head-side of a grave, and he recited the rest at its foot-side. It is stated in a hadîth-i-sherîf: **"If a person who enters the graveyard recites Yâsin Sûra, on that day the torment of the dead will decrease. He will be given as many thawâbs as the number of the dead."** Another hadîth-i-sherîf states: **"If a person recites Ikhlâs Sûra eleven times and sends its thawâbs to the dead, he will be given as many thawâbs as the number of the dead."**

It is written in the Fiqh book entitled **Hidâya**: "It is permissible for a person to present the thawâbs of his supererogatory worships such as namâz, fast and alms to somebody else." Furthermore, while explaining zakât, the book **Tâtârhâniyya** states: "If a person who gives supererogatory alms intends that its thawâb be given to

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[1] Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss**.

all Believers, it will be very good. Without any decrease in his own thawâb, the thawâb will reach all Believers. Such is the Madhhab of the Ahl as-sunnat wa-l-jamâ'at. According to the Hanafî and Hanbalî Madhhabs, also the thawâb of worships done with the body such as namâz and reading the Qur'ân al-kerîm can be advanced as a gift in this manner. The Mu'tazila group believe that none of them can be advanced as a gift. These are written at length in the book **Fath-ul-qadîr.** Also, savants of the Shâfi'î Madhhab have said that the Qur'ân al-kerîm recited and its prayer sent will be useful to a dead Muslim, for Allah's compassion and barakat will descend on the place where the Qur'ân al-kerîm is read (or recited). Very likely the prayer said at that time will be accepted. The thawâb of the fard and nâfila worships can be sent to the dead and living, too. As it is permissible to intend the blessings for others while worshipping, so it is permissible to pray for oneself and then to present the blessings to somebody else; it has been stated so. It has been stated that the blessings for worships that are fard can be presented likewise. Without being divided, the thawâb will reach as a whole to each of those to whom it is presented. The thawâb of any kind of worship can be sent to the blessed soul of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', too. 'Abdullah ibni 'Umar 'radiy-Allâhu 'anhumâ' used to perform 'Umra on behalf of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. He did so although Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had not told him to do so after his death. Ibnissarrâj read the entire Qur'ân al-kerîm more than ten thousand times for Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. He also sacrificed an animal (and intended its thawâb) for the Prophet's blessed soul. It has been said that his grade and honour will increase with these presents."

Hadrat 'Abdulhaqq-i Dahlawî states in the hundred and thirty-second page of the second volume of his Persian book **Madârij-un-Nubuwwa**: "In the ghazâ of Badr, seventy soldiers from the nine hundred strong army of disbelievers, were killed. Twenty-four of them were thrown into a ditch full of carrions. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' came near the ditch three days later. Mentioning the names of a few of them, he said: **'Have you received the torments which your Rabb (Allah) and His Messenger informed you about? I have attained the victory which my Rabb promised me.'** Upon hearing this, 'Umar 'radiy-Allâhu 'anh' said: 'O Rasûlallah! Why are you talking to the lifeless dead?' He declared: **'You do not hear what I say better than they do! But they cannot answer.'** This hadîth-i-sherîf is reported

unanimously by the savants of Hadîth. This hadîth-i-sherîf shows that the dead as well as the alive hear, but the former cannot answer. Another hadîth-i-sherîf quoted in **Muslim-i sherîf** reads: **"As a congregation disassembles after an interment, the dead person hears the steps."** When visiting the Bakî' cemetery, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to greet the dead being there, and he used to talk to them. Could anything be said to a person who does not hear or understand? Indeed, it would be quite absurd.

Question: A dead person's hearing the steps indicates that he will hear until he answers the interragations to be conducted by the angels. Does this come to mean that he will always hear?

Answer: The hadîth-i-sherîf does not say that he will hear until he answers the interrogations. Later he will be enlivened again so that he will hear the interrogations and answer them, yet this hearing is different from the former one.

Question: A dead person hears Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' words only. And this is a mu'jiza (the Prophet's miracle). How can it ever be correct to say that he will hear anybody's words?

Answer: Limiting or otherwise explaining something which is clearly stated in a hadîth-i-sherîf requires proving that the thing cannot be as it is stated clearly. Allâhu ta'âlâ is able to make the dead hear without ears and nerves, in a way unknown to us.

Question: It is declared in the twenty-second âyat-i-kerîma of **Fâtir Sûra: "You cannot make the dead hear. You are not the one who causes the one in the grave to hear!"** How can that hadîth-i-sherîf be true despite this âyat? The answer given to Hadrat 'Umar 'radiy-Allâhu 'anh' may be "knowing better," and it may have been conveyed to us erroneously as "hearing better," for the dead certainly know the matters of the next world better than the living.

Answer: No Muslim can think that there may be an error in a hadîth-i-sherîf reported by such a dependable person as Hadrat 'Umar 'radiy-Allâhu 'anh'. As for this âyat-i-kerîma; it means, **"You cannot make the dead hear. Allâhu ta'âlâ makes your voice heard."** Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had been striving so that the unbelievers of Mekka would have îmân. He had been worrying because they would not believe. This âyat-i-kerîma descended at that time. The statement, **"You cannot make the dead hear,"** means, "You cannot make the dead hearts, i.e. unbelievers, attain îmân." Unbelievers' bodies are likened to

graves and their hearts to the dead. Hadîth-i-sherîfs and the books of great men of Islam state that the dead hear and understand. No reports cancelling these reports have been given. Please read my English book **Advice for the Muslim.**

It is declared in the seventeenth âyat-i-kerîma of **Anfâl Sûra**: **"You did not shoot** (the arrows which you shot at the unbelievers); **Allâhu ta'âlâ shot** (them)." By misunderstanding this âyat-i-kerîma, it would be wrong to say that man does not do his actions or to think that it is not permissible to ask for something from a man. If the case were so, such statements as "the tree yielded fruit," "the food nourished me," "the medicine stopped the pain," and "the stone broke the window," would be wrong, and it would be sinful to make such statements. In fact, those who interpret this âyat-i-kerîma erroneously make statements of that sort more often than not. Such statements mean: "The said thing became a cause, a means for the said act." For example, the stone caused the window to break. Allâhu ta'âlâ, alone, makes, creates everything. There is no creator besides Allâhu ta'âlâ. It would be shirk (to attribute a partner to Allâhu ta'âlâ) to say that man created a certain thing. It would be a very despicable statement. But Allâhu ta'âlâ has made men means for His creating many things. This is His divine 'âdat.

Tafsîr-i Baydâwî explains this âyat-i-kerîma as follows: "O Muhammad! It is not you that carried that handful of soil which you threw at the disbelievers to their eyes. Allâhu ta'âlâ carried it to their eyes. Or, the bayonet which you threw at 'Ubayya ibni Halaf in the ghazâ of Uhud was not thrust into that disbeliever's body by you. Allâhu ta'âlâ thrust it." It is written in the books of Tafsîr entitled **Husaynî** and **Mazharî**: "On account of acquiring, wishing and causing, 'man did the actions,' is stated. And on account of creating, 'Allah made them,' is stated. Allâhu ta'âlâ declares: **'Dâwûd** (the Prophet David) **killed Jâlût** (Goliath)**.'** On the other hand, He declares to Hadrat Muhammad, **'Not you, but I threw it.'** Thus He implies that Hadrat Muhammad's grade is more exalted."

The seventy-eighth âyat of **Nisâ Sûra** purports: **"O man! Every favour that comes onto you comes as a kindness, a blessing from Allâhu ta'âlâ. And every disaster and nuisance comes as a requite for your evil-doings. Allâhu ta'âlâ creates and sends them all."** [Allâhu ta'âlâ sends sorrows and disasters not as a retribution for sins, but as a blessing that will bring about an absolution from sins.] As is seen, Allâhu ta'âlâ creates many things through causes. To

cling to the causes, to expect and to ask from the causes means to expect and to ask from Him. And to ask for shafâ'at from the Prophet 'sall-Allâhu 'alaihi wa sallam' is like asking for medicine from a doctor and expecting rain from the clouds. To cling to such causes is not to attribute partners to Allâhu ta'âlâ; but it is to follow His 'âdat and obey Him. He declares: **"He who wants to obey Me should obey My Messenger!"**

The Mu'tazila group denied the fact that there will be shafâ'at. The couplet which states: "The good will intercede for those with sins as big as mountains," in the qasîda of **Amâlî**[1] states that there will be shafâ'at. A commentary to this qasîda, with the title **Nuhbat-ul-laâlî**,[2] has been published by Hakîkat Kitâbevi.

Also, to make a vow to a Walî by observing its conditions means to entreat Allâhu ta'âlâ by making use of a blessed person as an intermediary, since one considers oneself so sinful that one does not have the face to pray. For example, as it has been experienced many times, the wish is accepted when stated as, "Let it be my vow that if my sick (relative etc.) becomes well, or if my such and such job is accomplished, I will read Yâsin Sûra three times, or I will sacrifice a sheep for Allâhu ta'âlâ's sake, its thawâb being for Hadrat **Sayyidat Nafîsa**."[3] Here, the sûra of Yâsin is read three times, or the sheep is sacrificed, for Allâhu ta'âlâ's grace, its thawâb is donated to Hadrat Sayyidat Nafîsa, through whose intercession Allâhu ta'âlâ heals the sick person or removes the nuisance or repels the catastrophe. It is harâm to sacrifice the sheep near a grave. It should not be slaughtered near a grave; it should not resemble the idolaters' slaughtering it near an idol. According to a hadîth-i-sherîf which Ibni 'Âbidîn quotes while explaining how to perform the supererogatory namâz as a votive offering, an act of worship which has been vowed for the fulfilment of a wish does not create the wish. The worship is not done for the creation the wish. Allâhu ta'âlâ, having pity on account of the worship or on account of a favour done to a beloved slave of His, accepts the wish and bestows the thing wished.

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[1] Written by 'Alî 'Ûshî 'rahmatullâhi ta'âlâ 'alaih' (d. 575 [1180 A.D.]).

[2] Written by Sayyid Ahmad 'Âsim 'rahmatullâhi ta'âlâ 'alaih' (d. 1235 [1820 A.D.], Istanbul).

[3] She was the daughter of Hasan bin Zayd bin Hadrat Hasan 'radiy-Allâhu 'anh'.

It is written in **Sharh-i maqâsid**:[1] “According to philosophers, recognizing things requires their images’ being formed on the sense organs. When man dies and his soul leaves his body, the sense organs do not function, they become rotten and disintegrate. It becomes impossible to recognize things. When the condition for the occurence of something ceases to exist, that thing does not occur, they say. In response to them, we say that recognizing things does not require the sense organs. For, things are recognized with their images, appearances being formed neither on the sense organs nor on the soul. Furthermore, it would be an unsubstantiated, dry claim to say that the image cannot be formed directly on the soul without having to be formed on the sense organs. According to the Islamic belief, the soul, after leaving the body, acquires a new comprehension and capacity of perceiving the states of the living, especially the states of those people whom he knew when he was in the world. For this reason, by visiting the graves of the Awliyâ ‘qaddas-Allâhu ta’âlâ asrârah-um-ul-’azîz’ and by asking for help from their blessed souls one attains many blessings and gets delivered from troubles.

After leaving the body, the soul still has a relationship with the body and with the soil holding the body. If a person visits this soil and turns towards the soul of a Walî, their souls meet with each other and derive benefits from each other.”

It is written in **Tafsîr-i kebîr**: “When man’s soul, leaving the body, gets rid of his worldly relations, he goes to the world of angels, to sacred ranks. The forces peculiar to that world settle in him. He can do many things. For example, a person can dream of his master, and learn what he does not know by asking his master.” Fakhr-ud-dîn-i Râdî says in the eighteenth chapter of his book **al-Matâlib-ul-âliyya**: “If a person goes to the grave of a Walî who has a mature soul, a pure nafs and strong effectiveness, and if he stays there for a while thinking of the Walî, his soul becomes attached to the soil. Since the Walî’s soul is attached to the soil too, his soul will meet the Walî’s soul. The two souls will be like two mirrors opposite each other. The ma’rifats, the maturities in each of them will be reflected on the other. They both will gain many benefits.”

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[1] **Maqâsid** is a book written in the science of Kalâm by Sa’d-ud-dîn Taftâzânî ‘rahmatullâhi ta’âlâ ’alaih’ (722 [1322 A.D.], Taftâzân, Khorasan – 792 [1389], Samarkand). **Sharh-i-maqâsid** is a commentary to that book written by the same blessed author.

Hadrat 'Alâ'uddîn-i 'Attâr 'rahmatullâhi ta'âlâ 'alaih' said: "He who visits the graves of shaikhs will receive as much benefit as he understands them and becomes attached to them. Much benefit is derived from their graves. But it is more useful to attach yourself to their souls, [that is, to practise râbita.] For, being far or near does not have any effect in this."

36— FALSE RELIGIONS

This chapter deals with nine irreligious cults, which are actually disfigured forms of ancient heavenly religions:

1— SHÂMÂNÎS: Yâfes (Japheth), third son of Nûh (Noah) ''alaihis-salâm', had settled in the central region of Asia with hundreds of his grandsons. Multiplying there, they had spread towards eastern Asia and over the Oceanic Islands travelling by the existing roads of that time. Many years after Yâfes had died, people began to deviate from the right course and, having forgotten about Hadrat Nûh's and Yâfes' religion and preachings, they began to lead a bestial life. They began to worship stars, the moon, the sun, statues and genies. They parted into various paths.

One of the heretical paths that has been made up and developed in this manner is Shâmânism. This spoiled religion, which Europeans call Chamanism, was made up by heathens in eastern Asia at one time, and it is today widerspread amongst wild people in Siberia and Oceanic Islands. They worship a visionary god, who, they say, lives on the sun, and genies and angels. They call the greatest one "Satan." Their priest, whom they call Shâmân, wears a horse's tail. They hang drums on their necks to dispel genies. They beat them from time to time. Magic is considered a miracle in their cult. Originally a correct religion which, like Brahminism and Buddhism, had been revealed to a true Prophet; it was over the course of centuries spoiled and disfigured into today's form by ignorant and cruel people.

2— BAHÂÎS and BAHÂISM: Another group that strives to demolish Islam is the Bahâîs. The chief of these irreligious people is Bahâullah. He was a pupil and the caliph of a Persian named Albâb 'Alî Muhammad. Albâb used to call himself mirror. He used to say, Allah is seen in this mirror. When he died, Bahâullah became their chief and began to spread his sophistries which he termed Bahâism. Before he died, they put his son 'Abdulbahâ 'Abbâs in this place. 'Abbâs took the name **Ghasniyyi A'zam. '**Abbâs, who went to Europe and America, gathered more than a

hundred thousand Bahâîs and died in 1339 A.H. [1921]. He was succeeded by his son Shawqî. He also spread the religion of Bahâism. Bahâullah used to say that he was a prophet and the great savior of the latest time. It was this pretension whereby he first smeared himself with the ignominy of blasphemy. He also said that one more prophet would come two thousand years later. According to these disbelievers, who have no approximity to Islam, nineteen is a sacred number. Their fasting practice continues for nineteen days. Each Bahâî has to invite nineteen Bahâîs after every nineteen days. Their irreligious cult is governed by nineteen people elected for their supreme assembly which they call The House of General Justice. Each Bahâî has to give each year one fifth of his earnings to this assembly. It is necessary, so they say, to marry at the age of eleven. It is forbidden to live single. It is an act of worship, according to them, to assemble together with nude women; no other acts of worship are necessary. Every sort of immorality is considered an honour.

The Bahâîs have eighty-eight organizations all over the world. They deceive Christians, Jews, Magians, Sikhs, Zoroastrians and Buddhists, and allure them towards themselves. Their relentless enemies are the Islamic savants, whom they fear most and whom they cannot stand against. They have not been able to deceive any Muslims who know and understand their faith. Although they spend millions of dollars to translate their books and publications of propaganda into forty-eight languages and to disseminate them everywhere, they remain helpless against Islam and are gradually melting away. On the other hand, in Europe, America, Africa and Australia, seventy-seven local lodges have been registered officially. They have built great temples in Turkistan [in 1902] and in Chicago [in 1920]. They do not regard race or nationality. Their purpose is, like communists, to spread all over the world and to be governed by the commands of a single dictating person. They do not think of the individuals' interest. They support state capitalism.

Their temples, their organisations, their duties are written in their books which they call **Aqdes** and on the Inscriptions of Wills. Their belief in Allâhu ta'âlâ and much of their information have been derived from Islam. Yet they have many invented aspects unconformable with Islam. Their worldly points of view, which are logical and the majority of which are social, are explained under the name of religion and divine wahy.

Their namâz (ritual prayer) is a matter of standing towards Haifa and thinking of Allah. Their hajj is to go to see Bâb's house

in Shîraz or Bahâullah's house in Baghdâd, and to read âyats is to think of Allah through the heart.

Today, the enemies of Islam in the world, especially in our country, masquerade in any disguise and praise any evil which is against Islam with sequinned words in order to demolish Islam. They do not value Bahâîsm at all. Yet, only because it is against Islam, they write and disseminate articles which praise and boost these irreligious people and extoll them to the skies.

3— AHMADIYYA (QÂDIYÂNÎ): It was founded by Mirzâ Ghulâm Ahmad Qâdiyânî in Punjab, India, in 1298 A.H. [1880]. He was born in 1835 and died in 1908. As is seen, he began to spread his heretical thoughts a year after the British had declared their invasion of India. It is clear that it was founded by the British and rapidly spread by British spies with British money in order to demolish Islam from within.

'Abdurrashîd Ibrahim Efendi[1] states in the passage entitled "Hostility of the English Against Islam" in the second volume of the book **'Âlam-i Islâm** printed in Istanbul in 1328 [1910 A.D.]: "It was the primary aim of the British to abrogate the Caliphate of the Muslims as soon as possible. The first stage of their plot to demolish the Caliphate institution was to encourage the Crimean Turks to revolt against the Ottoman state. The treaty of Paris clearly divulges this plot of theirs. [They exposed the hostility within their hearts in the confidential articles of the Lausanne Treaty which was held in 1923.] Whatever the reason, all the disasters that the Turks experienced were always caused by the British. To destroy Islam has been the main political aim of British politicians, for they have always had the fear of Islam. They have been exploiting the venal aspect of the human nature to deceive Muslims. These deceivers and hypocritical men are presented by the British as Islamic scholars and heroes. In short, the worst enemies of Islam are the British." Bryan William Jennings, an American, a man of law, and a man of politics as well, is famous for his books, lectures, and for his membership in the American congress from 1891 to 1895. He was a foreign minister between the years 1913 and 1915. He died in 1925. In his book entitled **The British Sovereignty in India,** he detailedly wrote about the British hostility towards Islam, of their savageries and cruelties.

After the death of Ghulâm Ahmad Qâdiyânî, who was a poker

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[1] 'Abdurrashîd Efendi passed away in Japan in 1944.

in the hands of the Britons, Hakîm Nureddîn became his caliph. Bashîruddîn-Mahmûd, who succeeded him in 1914, was born in 1306 [1889] and died in 1385 [1965]. In the city of Qâdiyân, India, Ahmad published his book **al-Wasiyyat**, in which he proclaimed that he was the promised Messiah (Hadrat Îsâ). His son, Bashî, transferred the center of the Ahmadîs to Rabwah town, and began to spread the heretical beliefs of the way of Ahmadiyya under the name **Real Islam.** His two big books, which he published under the name **Interpretation of the Qur'ân,** are full of heretical and corrupt writings contradicting the Qur'ân al-kerîm. He says that he has seen and written economical facts which had not been noticed by mufassîrs for thirteen hundred years. He says: "I can claim confidently that Allah has given such information only to Prophets and their caliphs." The hadîth-i-sherîf, **"He who interprets the Qur'ân al-kerîm according to his own point of view becomes a disbeliever,"** shows clearly that these people are on the way of heresy and that they are outside of Islam. They are even more corrupt and more harmful than those heretical people called Wahhâbîs. Furthermore, by taking excerpts from the book **Kitâb-ul-izâ'a,** by Muhammad Siddîq Hasan Khan, the Wahhabite book **Fath-ul-majîd** states in its two hundred and seventy-fifth page: "One of the impostors of our time is a foul person named Ghulâm Ahmad Qâdiyânî, a European type of impostor. May Allâhu ta'âlâ make him more abominable! May He make everybody hear of his evil! May He make also those who have drifted into his way of disbelief as bad as he is! For he engendered a grave fitna. First he claimed to be the Messiah. Then he attempted to claim that he was a Prophet. He lent himself out as a stooge for the Christian states' policy of breaking up the Muslims." As Wahhâbîs claim that true Islam is Wahhabism only, likewise these people say that only Ahmadiyya is true Islam. They both have deviated from the right way of the Salaf-i sâlihîn, who were praised in hadîth-i-sherîfs, and they have been drifting people into the disaster of disbelief and heresy. This erroneous path, which spread rapidly among ignorant people in Punjab and Bombay, is settling in Europe and America now. Although they call themselves Muslims, they have left the realm of Islam because of their corrupt beliefs and rites. There are many things which cause their disbelief. Yet three of them are the most important:

1— According to those who call themselves Ahmadî and Qadiyânî, Hadrat Îsâ (Jesus) wasn't meant to be killed. But he died of natural causes and was interred. Later he left his tomb and

went to Kashmir in India. There he taught the Bible and died again, they say.

2— Also, they digress from Islam concerning the appearing of the Mahdî and his inviting everybody to Islam. “The souls of Hadrat Îsâ and Hadrat Muhammad will appear in the guise of a man. And he is Mirzâ Ahmad. There is no other Mahdî,” they say.

3— They change the meanings in the Qur’ân al-kerîm by saying that there is jihâd (holy war) in Islam, not with cannons or swords, but with preachings and invitations to Islam; there is no bloodshed or pain, but there is cold war. Thus they have denied the âyat-i-kerîmas that are about jihâd. Ghulâm Ahmad’s son, Bishr Ahmad, wrote a book entitled **The Order of the New World**, which radiates disbelief. Shaikh Muhammad Anwar Shah Kashmirî, a savant of India, wrote the books entitled **’Aqîda-tul-Islâm fî hayât-i Îsâ ’alaihis-salâm, Ikfâr-ul-mulhidîn**, and **Khâtam-un-nabiyyîn** with a view to refuting the Qâdiyânîs. The front pages of these books contain eulogies and appreciatory prefaces by various Islamic savants. For example, Hadrat ’Allâma Sayyid Muhammad Yûsuf Binûrî, a professor at **Madrasa-i-Islâmiyya**, in Karachi, wrote the life of Muhammad Anwar Shâh, his righteousness and honesty in detail, with a wonderful way of expression. In this book, he states that Mustafa Sabri Bey, a profound savant of his time, last Shaikh-ul-Islâm of the Ottoman Empire, wrote in the three hundred and twenty-seventh page of the third volume of his book entitled **Mawqiful’ilm wal’aql waddîn** that he had seen and admired Muhammad Anwar Shâh, the great savant of India. Muhammad Anwar Shâh passed away in 1352 [1933]. In these three books he says as follows about Mirzâ Ghulâm Ahmad Qâdiyânî:

He denies the fact that Îsâ ‘alaihis-salâm’ will descend to earth from Heaven. He says: “He was hanged, killed. He was not without a father. He was the son of Yûsuf-i Najjâr (Joseph the Carpenter).” Like Jews, he utters very ugly imprecations about this noble Prophet. He claims that he himself is a Prophet and that he is bringing a new religion. “The statement, ‘Îsâ will descend from Heaven,’ predicted my coming,” he says. He changes âyat-i-kerîmas and hadîth-i-sherîfs and denies Islamic tenets that have to be believed absolutely. He denies the fact that Muhammad ‘’alaihis-salâm’ is the Last Prophet and is superior to all others. He claims that he himself has thousands of miracles and that his miracles are more numerous and higher than the miracles of all other Prophets. He claims that many âyats predict his coming and that he is praised in the Qur’ân al-kerîm.

Ahmad Qâdiyânî is a Tatar, a member of the Mongol race. He was a zindiq in the Ismâîlî sect. He read many books. He was an implacable enemy of the Ahl as-sunnat. The British had been seeking the pincers that would put the plans into practice which they had prepared in order to demolish Islam from within. They picked him out. They suborned him with plenty of money. First, he was made to appear as a Bahâî. He said he was a mujaddid. Then, he professed to be the Mehdî. Then, he said that he was Îsâ Messiah, who, as it had been informed, will descend from heaven. Eventually, he proclaimed that he was a Prophet and had brought a new religion. He said that his masjîd in Qâdiyân was Masjîd-i aqsâ and this city was Mekka, and Lahore city, where he settled afterwards, was Medina. He made a cemetery and named it **Maqbara-tul-Janna**. He said that he who was buried there would go to Paradise. He called his own wives **Ummahât-ul-mu'minîn**. He called zindiqs whom he had deceived **My Ummat**. He said that his greatest miracle was the nikâh which he called Muhammadî Baygum. He said that it was performed in heaven and was revealed to him through wahy. He declared his religion in 1305 [1888]. He went to Hell in 1326 [1908]. He used to call those who would not believe him unbelievers.

This zindiq states in the 148th page of his book **Haqîqa-tul-wahy**: "In this ummat, Allah has created a Messiah superior to Îsâ. If Îsâ (Jesus) were alive now, he could not do as I do. The miracles I have been performing would not be seen on him." He writes in the 107th page that the Prophet mentioned in the âyat, **"As I sent a Messenger to Pharaoh, likewise I send you a Messenger,"** was he himself. He says in the 68th page: "Allah sent me as a Prophet. He said: 'You are the promised Messiah.' He gave me three hundred thousand miracles." He writes in the fifty-sixth page of his book **Barâhîm-ul-Ahmadiyya** that his miracles were more numerous than Muhammad's ''alaihis-salâm' miracles.

There are one hundred and fifty hadîth-i-sherîfs declaring that Hadrat Muhammad is the Last Prophet. Thirty of them are written in the **Kutub-i sitta**. Also, it is declared definitely that Îsâ ''alaihis-salâm' will descend from Heaven. They are unbelievers because they deny these facts. They are not Muslims.

I have found a book corroborating that the corrupt sect called **Qâdiyyânî** or **Ahmadî** was established by the British in order to destroy Islam from within. This Arabic book, namely, **al-Mutanabbi-ul-Qâdiyânî**, was published by the **Majlis-i tahaffuz-i khatm-innubuwwa** in 1387 [1967] in Multân, Pakistan. Hakîkat

Kitâbevi of Istanbul offset this book in 1393 [1973], adding to it the valuable writings of 'Allâma Muhammad Yûsuf Benûrî, which exist in the beginning of the book **Ikfâr-ul-mulhidîn** by Anwar Shâh-i Kashmîrî, and the booklet **Khawanat-ul-Islâm**.

4— MALÂMÎS and QALANDARS: In the 68th letter of the book **Makâtîb-i sherîfa**,[1] it is stated: "Sôfiyya-i 'aliyya appeared towards the end of the second (Islamic) century." In the 79th letter of the book and in the beginning of the book entitled **Nafahât-ul-uns** and also in the book entitled **ar-Riyâd-ut-tasawwufiyya**, by Sayyid 'Abdulhakîm Arwâsî, it is stated as follows:

People who have attained the end on a path of Tasawwuf 'rahmatullâhi ta'âlâ 'alaihim ajma'în' are of two sorts: The first one is the **murshid** who, after having attained perfection by following Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' path, has been made to descend back to the people's level so that he may guide people to the right way.

The second one is the Walî who has been left in the grades he attained and who is not in charge of people's training. He is called the **qutb-i medâr**.[2]

There are two groups of people who make progress along a path of Tasawwuf: The first group are the murîds who forget about everything other than Allâhu ta'âlâ and who wish Him only. The second group are the tâlibs who want the Hereafter, Paradise.

There are two groups of people who wish and want Allâhu ta'âlâ: One group are the Sûfîs who have purified their nafses and attained a few blessings of the end.

The other group are Malâmîs. They try to acquire sidq and ikhlâs. They conceal their acts of worship and piety; they perform most of the sunnats and supererogatory acts of worship. They avoid exposing their worship. Although they are valuable, they cannot attain the grade of tawhîd because they are busy with creatures. Malâmîs are mukhlis. And sûfîs are mukhlâs.

There are four groups of people who demand the Hereafter: zâhid, faqîr, huddam and 'âbid. All these eight groups have imitators. Each group of these imitators is either true or mendacious. [We will explain only two types of imitators of the Malâmîs here.]

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[1] Written by 'Abdullah Dahlawî 'rahmatullâhi ta'âlâ 'alaih' (1158 [1744 A.D.], Punjab, India – 1240 [1824], Delhi.)

[2] Please see the eighteenth chapter of the sixth fascicle of **Endless Bliss**.

The true imitators of the Malâmîs do not care whether or not their acts of worship are known (by others). They try to observe customs. They strive to please everybody by speaking sweetly and by smiling. They do not perform supererogatory worship. They pay much attention to fard worship. They do not care for what is worldly. They are called **qalandars**. Since they are not hypocritical or ostentatious, they are like Malâmîs. Hadrat 'Abdullah Dahlawî 'rahmatullâhi ta'âlâ 'alaih' says in his seventy-ninth letter: "The qalandar strives to purify his bâtin and to annihilate his nafs. He does not pray much. But the sûfî strives to do both. He does not see creatures. He is higher than the Qalandar." Today, many people who bear the name of qalandars do not perform these things which we have mentioned. These people have departed from Islam and it will be suitable to call them hashawî instead of qalandar. [**Hashawî** is a name attributed to disbelievers who liken Allâhu ta'âlâ to creatures and who say that He is material. Most of people among the **mushabbiha** and **mujassima,** who were two of the seventy-two groups of bid'at, became hashawîs afterwards.]

The false imitators of the malâmîs are a group of renegades who commit all kinds of sins and then say, "Our hearts are pure. We do everything for Allah's sake." They say, "We commit sins in order to avoid hypocrisy and ostentation and become true men of Allah. Allâhu ta'âlâ does not need our acts of worship. If men commit sins, it will not harm Him. The real sin is to injure creatures and to hurt others. It is worship to do men favours." They are irreligious renegades. Today, malâmîs have one shaikh. They say, "If a person sits for a few minutes in his presence, his heart will say, 'Allah'; he will immediately be intoxicated with the wine drunk through the heart; he will be a real human being by according himself to the harmony of his Allah; he will feel the existence of Allah, Who is closer to him than his aorta is, and will live together with Him; he will not recognize an effect or a competence superior to his own essence; he will believe what he sees and hears in himself and he will not believe anything else; there is no being besides his own self and singularity." These words mean to deny Allâhu ta'âlâ and are disbelief and atheism.

5— DARAZÎZ: Durûz, that is, Druses are incorrectly called Durzu. Ibni 'Âbidîn, in his discourse about renegades in the third volume, states:

"Darazîs bear the name of Muslim. Some of them perform namâz. Yet their îmân has been spoiled. They believe in tanâsukh (metempsychosis, reincarnation). They say that wine, alcoholic

drinks and fornication are halâl (permitted acts in Islam). They say that ’ulûhiyyat (deity) transmigrates from man to man. They do not believe in the Rising after death, in namâz, fasting or hajj. They say that their purpose is to regulate the ways of living in the world. They utter loathsome terms about our Prophet ‘sall-Allâhu ’alaihi wasallam’. ’Allâma ’Abdurrahmân Imâdî, the Mufti of Damascus, in his fatwâ **Imâdî**, states that their belief is similar to other mulhids, such as the Nusayriyya and Ismâ’îliyya. Savants of the four Madhhabs said that it would not be halâl to let them live in Muslim countries by receiving the jizya from them. It is not permissible to marry their daughters or to eat the animals which they have slaughtered. They are described in detail in **Fatâwâ-i khayriyya**. They are called zindiq, mulhid or munâfiq. Since their creed is wrong, they are not considered as Muslims only because they express the word Shahâdat. Unless they give up their beliefs that are incompatible with the Islamic faith, they will not be considered Muslims. They are more harmful than the disbelievers with heavenly books and those without heavenly books.” Here we end our translation from Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’. These **mulhids** say that Allah appeared in the guise of Hadrat Alî and his sons. They believe the loathsome tenets which were fabricated by Ibni Nusayr, who claimed to be one of the followers of Hasan bin ’Alî ’Askarî, the eleventh imâm. Today, in Syria they call themselves Alawî. There are no such Alawîs in Turkey today.

The Fâtimî (Fatimid) rulers in Egypt dissented from the Ahl as-sunnat. They deviated into wrong paths. One of them, Hâkim bi-amrillâh went quite out of Islam. A convert named Dirâr deceived Hâkim. He strove to demolish Islam. Hamza bin Ahmad, one of Dirâr’s pupils, invented corrupt beliefs and led Hâkim and the Druses in Egypt onto this profane path. Having received these heresies, the Druses imbued people in Syria and Lebanon with them. They say that they love Salmân-i Fârisî ‘radiy-Allâhu ’anh’. They conceal their beliefs. They are big, contumacious, pillaging and merciless people. They became subjects of Yavûz Sultan Selim. They revolted during the time of Sultan Murad III. Yet, Dâmâd Ibrâhim Pasha of Bosnia taught them their manners. From time to time, they fought the Christians in Syria also. Druses had come to Iraq from Arabia. After the Iranians had demolished the Hîra state in Iraq, the Druses migrated to Egypt, Damascus and Aleppo (Haleb) together with the people of Hîra. They helped Islamic soldiers in the conquest of Damascus. They went astray during the time of the Fâtimîs [Fatimids].

6— ISMÂ'ÎLIYYA: It is written in the book **Milal wa Nihal**: The Shiites parted into twenty groups. One of them is the Ismâ'îliyya group. They have seven names. Their first name is **Bâtiniyya,** for they do not believe the overt meanings in the Qur'ân al-kerîm and derive different meanings according to their understandings. They say that the Qur'ân al-kerîm contains zâhir (apparent) and bâtin (inner, essential) meanings; the bâtin is necessary; not the shell, but the essence of the walnut is necessary.

However, âyat-i-kerîmas in the Qur'ân al-kerîm and hadîth-i-sherîfs should be given their apparent meanings. If an âyat-i-kerîma can be understood more clearly (than an âyat-i-kerîma which you met with formerly), then the former âyat-i-kerîma may be given a different meaning in a manner as to conform with the latter. Unless there is a strong necessity, it is disbelief and ilhâd to disregard its apparent meaning and infer different meanings, for, doing so means to change and spoil Islam.

Their second name is **qarâmitâ**, for it is a person named Hamdan Qarmit who invented this sect. Hamdan is the name of a village near the city of Wâsit in Basra.

Their third name is **hurumiyya**, for they say halâl about many harâm actions.

Their fourth name is **sab'iyya**, for they say that there are seven Prophets who own dispensations; six of them, they say, are Hadrat Adam, Hadrat Nûh (Noah), Hadrat Ibrahîm, Hadrat Mûsâ (Moses), Hadrat Îsâ (Jesus) and Hadrat Muhammad; the seventh will be Mahdî. They say that there have been seven imâms (religious leaders) between every two Prophets, whom they call nâtiq. They say that there are seven religious leaders in every century.

Their most well-known name is **Ismâ'îliyya**, for they say that after the death of Imâm-i-Ja'far Sâdiq 'radiy-Allâhu 'anh', his elder son, Ismâ'îl, became the leader of the Muslims. They appeared as follows:

Upon seeing that Islam was spreading rapidly over three continents, the magians, that is, the fire-worshipping heretics in India, said: "It is impossible to overcome the Muslims or to prevent their spreading by the sword. There is no way left except to demolish them from within. Let us mislead the young and ignorant ones among them by giving their books meanings in accordance with our own beliefs." Their chief, Hamdan Qarmit, established the following basic principles:

1— We will not talk with people who have religious knowledge. We will conceal ourselves when we are at a place where there is a religious savant.

2— We will (express solidarity with everybody and) speak according to the wish and pleasure of anyone with whom we speak. For example, zâhids will be praised when we are with a zâhid. A fâsiq (sinner) will be told that the sin to which he is addicted is not prohibited. [When in the presence of Sunnî Muslims, they praise the Ahl as-sunnat. They say, We are brothers."]

3— Muslims will be imbued with suspicion and hesitation in the commandments and prohibitions of Islam. For example, we will try to confuse their minds by asking such qustions as, "While a woman has to perform the fast which she has missed at its proper time because she had an 'udhr, why mustn't she make up her prayers of namâz?" (During menstruation, a woman shouldn't perform her fast or namâz. After her menstruation she has to perform the fast which she has ommitted, but not the namâz.)[1] "Since urine is fouler than semen, why isn't it fard to perform a ghusl after urinating?" "Why do daily five prayers (namâz) consist of two, three or four rak'ats?"

4— They pledge you to secrecy. They say that Allah commands secrecy in the Qur'ân.

5— They say that religious and worldly celebrities like and praise them.

6— In order to deceive, first they defend popularly held beliefs.

7— To the youngsters they have hunted, they begin to slander the Ahl as-sunnat belief and say that it is retrogression. Lastly, they accustom them to committing harâm acts. To do these, they give wrong meanings to âyat-i-kerîmas and hadîth-i-sherîfs. They say: "These are the inner meanings. Not every savant can understand these."

For example, they say: "Paradise means to avoid worship and to do enjoyable things. Hell means to endure the burden of worship and to avoid harâm acts."

Formerly, they acquired much of their knowledge from Greek philosophers. For example, they said: "The Creator is neither existent nor non-existent. He is neither omniscient nor ignorant. He is neither powerful nor powerless. So are all His attributes. For, to say that they exist will mean to liken them to creatures; and to

[1] Please see the fourth chapter of the fourth fascicle of **Endless Bliss**.

say that they do not exit will mean to disgrace them with nonexistence. The Creator is neither qadîm (eternal) nor hâdith (mortal, temporal, transitory).”

When Hasan bin Muhammad Sabbâh become their leader he banned youngsters from learning Islamic knowledge and scholars from reading the earlier books, lest the way they had been following should be said to be a heresy. He violently prohibited discussions with the Ahl as-sunnat savants and reading the Ahl as-sunnat books. He said: “The increase of ’ilm-i-zâhir (apparent knowledge) will cover and extinguish ’ilm-i-bâtin (concealed knowledge).” He mocked Islam and denied Islam’s commandments and prohibitions. He and his votaries chose a bestial, irreligious, and lawless way of life.

Suleymân bin Hassan, the founder of the **Suleymâniyya** branch of the Ismâ’îlîs, died in 1005 [1597 A.D.] He detailedly explains the secret philosophy of this heretical group in his book **Nuhab-ul-Multaqita**.

7— YAZÎDÎS: As is written briefly in the book **Ta’rîfât** by Sayyid Sherîf-i Jurjânî and in detail in the book **Milal wa Nihal**, basically the Khârijîs have seven groups. Of them, the **’Ibâdiyya group**, is the group which follows a person named ’Abdullah bin ’Ibâd. This man left Hadrat ’Alî because Hadrat ’Alî had made an agreement with Hadrat Mu’âwiyya by resorting to arbitration. He went to Tripoli in Africa. There, he founded the ’Ibâdiyya sect. After him, his men revolted against the Khalîfa and captured Tripoli in 153 A.H. They called Muslims outside of their group “disbelievers.” They said that it would be permissible to take away Muslims’ property in a state of warfare. They said that people who committed grave sins were not Muslims. They considered Hadrat ’Alî and many of the Prophet’s companions disbelievers. A man named ’Abdul’azîz bin Ibrâhîm, who was born in 1129 (1717) and died in 1222 [1808 A.D.], wrote a book entitled **Kitâb-un-Nîl**, which caused the ’Ibâdîs in Algeria to increase in number. Also, they highly esteem the book **Qawâid-ul-Islâm** by Ismâ’îl Jîlâtî, who had died in 749 [1349]. That book was printed in Egypt.

The ’Ibâdiyya parted into four groups. Yazîd bin Anîsa’s men were called **Yazîdî**. They say: “A Prophet will come from Persia. A book written in Heaven will be revealed to him, he will abandon Hadrat Muhammad’s religion, join the Sâbi’iyya group, and worship stars. He who commits any sin, grave or venial, will become a disbeliever.”

According to the Yazîdî shaikh Amâwî, who came to Anatolia

from Iraq in March, 1385 (1966), the man who spread Yazîdism was a Syrian named 'Âdi. He had fled the 'Abbâsî (Abbasid) oppression, by taking refuge in the valley of Lâdesh in the midst of the Sengal mountains north of Iraq, and founded a religion called 'Adawiyya. This religion, which spread amongst Kurds and Arabs, was called Yazîdism. In 550 [1154 A.D.], he died when he was eighty years old. 'Âdi the Second, his brother's son, took his place. After him, his son Shaikh Hasan became the chief. They increased during his time; their number reached eighty thousand. The belief of Yazîdîs is a mixture of the beliefs of Islam and Christianity. Their most important book, entitled **Kitâb-ul-jalwa**, is in Arabic and Kurdish, which was translated into German by Maximillian Bütner and was edited in 1331 A.H. [1913]. They worship the Satan. They call the devil "angel" and "peacock." They will kill any person who swears at the devil. They say that the devil creates problems and calamities. They express the things which they have heard from Muslims and Christians under the name of Yazîdism. None of the Muslims' beliefs and worships exists among them. They call it (hajj) to visit their dead in the village of Baadir in the valley of Lâdesh. They do it in the month of September. Every day, they stand towards the sun as it rises. In the morning, they kiss the soil where the first light falls. At sunset they beg it. They call these actions of theirs namâz and worship. During the month of January, they fast for three days. They explain these corrupt deeds of theirs under the name of namâz, fasting, hajj, and worship. People who hear these utterances of theirs, suppose that they are Muslims. It is a grave sin among Yazîdîs to learn how to read and write. For this reason, they are very uncultured and ignorant. They know nothing about Islam. Also, it is a sin for them to shave their beard. Against this corrupt religion, which drifted men into suffering in this world and the next, Zangî Imâdaddîn, the Amir of Mûsul, was first to take action. He sent his commander Badraddîn Lu'lu against Shaikh Hasan. He dispersed them. According to Amâwî, their chief, there are ten million Yazîdîs today. They are in Iraq, in Syria, in Yemen, in Azerbaijan, in Turkey, and in India. Since they are ignorant, they easily succumb to communistic propaganda. Amâwî announced that there were three million communist Yazîdîs in Russia and that there were Yazîdîs amongst the one thousand and two hundred communists whom 'Abdussalâm's government hanged in Iraq. Yazîd, one of the Umayyad Khalîfas, has no connection with them. Their present chief, Amâwî, was born in Lâdesh in 1930 A.D. He attained the

rank of generalship in the Iraqi army. He partook in the wars which the Iraqi army waged against the Muslim Kurds in Iraq.

The blessed author of the book entitled **Bahjat-ul-fatâwâ** 'rahmatullâhi ta'âlâ 'alaih' states: "In Baghdâd there are many people who call themselves Muslims. Yet, they say halâl about harâm; they worship the sun and respect the devil. They revolt against the Ulul'amr[1] and practise rites of disbelief together with others. The place they live in will be **Dâr-ul-harb**. If their men become Muslims during their fight against Muslim army, they will not be killed. If their women cease from disbelief and become Muslims, it will be permissible to enter into waty with them as jâriyas."

It is written in the books entitled **Berîqa** and **Hadîqa** that Yazîdîs are disbelievers because they say, "A Prophet will appear in Iran."

8— SURYÂNÎS: They are the remnants of ancient Christians who spoke the Syriac language. They are a part of the Catholics and are in the Yaqûbiyya sect (the Jacobites). They believe in monophysitism and say that Chirst is divine. It was founded by Jacobus Baradaeus, the patriarch of Urfa. It was spread by Mihâil-i Suryânî, the patriarch of Antakya (Antioch). Mihâil was born in 520 [1126 A.D.]; he died in 594 [1199 A.D.]. Jacobus Baradaeus had died in 578 A.D. The heresy of monophysite in Christianity had first been invented by Utîhâ, the patriarch of Istanbul. Also, Dioscorus, the patriarch of Alexandria had followed him. In 451 A.D. the ideas of Dioscorus had been repudiated at a meeting in Kadikoy. Maronita Mara, who was a Catholic bishop who died in 405 A.D., had established the group called Maronî. Some of the Christians in Syria became Suryânîs and some of them became Maronites. This is written in the book entitled **Kâmûs-ul-a'lâm**.

In **Munjid,** it is written: "The group called **Jehova's Witnesses**, founded by an American, Charles Russel in 1289 [1872 A.D.], is a heretical group. He assigned new meanings to the Bible with his own interpretation." They are wrongly called Jehova's Witnesses. The headquarters of this missionary organization, which promises financial aid to the votaries of their sect, is located in Zurich, Switzerland.

9— SALAFIYYA: We will say at the very outset that the

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[1] To revolt against the Ulul'amr means to disobey those commandments of a Muslim commander, (chief, president or superior) which are not disagreeable with Islam.

books of the Ahl as-Sunnat savants do not mention anything in the name of the salafiyya or of a salafiyya madhhab. These names, forged by the Wahhâbîs and by the lâ-madhhabî, have begun to spread among the Turks as a common concomitant of the books written by the lâ-madhhabî and translated from Arabic to Turkish by ignorant men of religion. According to them, "Salafiyya is the name of the madhhab that had been followed by all the Sunnîs before the madhhabs of Ash'ariyya and Mâturîdiyya were founded. They were the followers of the Sahâba and the Tâbi'în. The Salafiyya madhhab is the madhhab of the Sahâba, the Tâbi'în, and the Taba'at-Tâbi'în. The four great imâms were affiliated with this madhhab. The first book to defend the Salafiyya madhhab was written by al-Imâm al-a'zam and was entitled **Fiqh al-akbar**. Al-Imâm al-Ghazâlî states in his book **Iljâmul-awâm 'ani-l-kalâm** that the Salafiyya madhhab has seven essentials. The mutaakh-khirîn's 'ilm al-kalâm begins with the advent of al-Imâm al-Ghazâlî. After studying the madhhabs of the earlier 'ulamâ' of kalâm and the ideas of Islamic philosophers, al-Imâm al-Ghazâlî made changes in the methods of 'ilm al-kalâm. He inserted philosophical subjects into ilm al-kalâm with a view to refuting them. Al-Râdî and al-'Âmidî conjoined kalâm and philosophy and made them one branch of knowledge. And al-Baidâwî made kalâm and philosophy inseparable. The mutaakh-khirîn's 'ilm al-kalâm prevented the spreading of the Salafiyya madhhab. Ibni Taymiyya and his disciple, Ibn al-Qayyim al-Jawziyya, tried to enrich the Salafiyya madhhab. Later, the Salafiyya madhhab broke into two groups: the early Salafîs did not go into details about the attributes of Allâhu ta'âlâ or the nass of mutashâbih; the later Salafîs were interested in detailing them. This case becomes quite conspicuous with the later Salafîs, such as Ibni Taymiyya and Ibni al-Qayyim al-Jawziyya. The former and the latter Salafîs altogether are called the **Ahl as-Sunnat al-khâssa**. The Ahl as-Sunnat 'ulamâ of kalâm interpreted some of the nass, but the Salafiyya are opposed to it. By stating that Allah's face and His coming are unlike people's faces and their coming, the Salafiyya differs from the Mushabbiha."

It is not right to say that the Madhhabs of **al-Ash'arî** and **al-Mâturîdî** were founded later. These two great imâms explained the knowledge of i'tiqâd and îmân as it was communicated by the Salaf as-sâlihîn. They arranged it in classes, and published it after making it comprehensible for youngsters. Imâm al-Ash'arî is in al-Imâm ash-Shâfi'î's chain of disciples. And Imâm al-Mâturîdî is a

great link in al-Imâm al-a'zam Abû Hanîfa's chain of disciples. Al-Ash'arî and al-Mâturîdî did not go out of their masters' common Madhhab; they did not found new madhhabs. These two and their teachers and the îmâms of the four Madhhabs had one common Madhhab: the Madhhab well-known with the name of the **Ahl as-Sunnat wa-l-Jamâ'at**. It would be more correct to call it a firqa (group). The beliefs of the people of this group are the beliefs of the Sahâba, the Tâbi'în and the Taba'at-Tâbi'în. The book **Fiqh al-akbar**, written by al-Imâm al-a'zam Abû Hanîfa, defends the Madhhab of the Ahl as-Sunnat. The word salafiyya does not exist in that book or in Imâm al-Ghazâlî's book, **Iljâm al-awâm 'ani-l-kalâm**. We have read those two books several times. **Qawl al-fasl,** one of the commentaries to the book **Fiqh al-akbar**, is of more than four hundred pages, and teaches the Madhhab of the Ahl as-Sunnat and answers the heretical groups and philosophers. Thinking that the books **Qawl al-fasl** and **Iljâm** would be very useful, we reproduced them by offset. Hakîkat Kitâbevi has offset them a second time by using the same films. Imâm al-Ghazâlî states in his book **Iljâm-al-awâm:** "In this book I shall explain that the Madhhab of the Salaf is right and correct. I shall explain that those who dissent from this Madhhab are holders of bid'at. The Madhhab of the Salaf means the Madhhab held by the Sahâba and the Tâbi'în. There are seven essentials in this Madhhab." As can be observed, the book **Iljâm** imparts the seven essentials of the Madhhab of the Salaf. To say that they are the essentials of the Salafiyya is to distort the text and to slander Imâm al-Ghazâlî. As in all the books of the Ahl as-sunnat, it is written after the words 'Salaf' and 'Khalaf' in the section dealing with bearing witness in the book **Durr-ul-Mukhtâr,** a very valuable book of Fiqh: " **'Salaf'** is an epithet for the Sahâba and the Tâbi'în. They are also called the **Salaf as-sâlihîn.** And those 'ulamâ' of the Ahl as-Sunnat succeeding the Salaf as-sâlihîn are called the **'Khalaf'**." The Taba' at-tâbi'în, too, are included in the Salaf as-sâlihîn. Imâm al-Ghazâlî, Imâm ar-Râdî, and Imâm al-Baydâwî, who were loved and honoured above all by the 'ulamâ' of Tafsîr, were all in the Madhhab of the Salaf as-sâlîhin. Groups of bid'at that appeared in their time mixed 'ilm al-kalâm with philosophy. In fact, they founded their belief on philosophy. The book **al-Milal wa-n-nihal** provides detailed information on the beliefs held by those heretical groups. While defending the Madhhab of the Ahl as-sunnat against those corrupt groups and rebutting their heretical ideas, these three imâms gave extensive answers to their

philosophy. But supplying these answers does not mean mixing philosophy with the Madhhab of the Ahl as-sunnat. On the contrary, they purged the knowledge of Kalâm from the philosophical thoughts interpolated into it. There is not a single philosophical thought or philosophical method in al-Baydâwî's work or in the tafsîr of **Shaikh-zâda,** which is the most valuable of books of Tafsîr. It is a very nefarious calumny to say that these valuable îmâms took to philosophy. This stigma was first attached to the 'ulemâ of the Ahl as-Sunnat by Ibni Taymiyya, in his book **Wâsita.** Furthermore, to state that Ibni Taymiyya and his disciple Ibn al-Qayyim al-Jawziyya tried to enrich the Salafiyya madhhab is to divulge a very important crux where those who are on the right way and those who have deviated into the wrong path differ from each other. Before those two people there was no Salafiyya madhhab, nor even the word "Salafiyya"; how could they be said to have tried to enrich it? Before those two people, there was only one true Madhhab, the Madhhab of the Salaf as-sâlihîn, which was called the **Ahl as-sunnat wa-l-Jamâ'at.** Ibni Taymiyya spoiled this true Madhhab, concocted many bid'at's, and caused the appearing of the nuisance of Wahhâbism. The source of the books, the words, the heretical and corrupt thoughts of today's Wahhâbîs, lâ-madhhabîs and religion reformers are only the bid'ats concocted by Ibni Taymiyya. In order to deceive Muslims and to convince the youth that they are on the right way, these heretics devised a horrible stratagem: they forged the name "Salafiyya" from the "Salaf as-sâlihîn" so as to authenticate Ibni Taymiyya's bid'ats and corrupt ideas and drift the youth into his wake; they attached the stigmas of philosophy and bid'at to the Islamic 'ulamâ', who are the successors of the Salaf as-sâlihîn, and they blamed them for dissenting from their invented epithet, Salafiyya; they put forward Ibni Taymiyya as a mujtahid, as a hero that resuscitated the Salafiyya. In actual fact, the 'ulamâ' of the Ahl as-Sunnat, who are the successors of the Salaf as-sâlihîn, defended the teachings of the i'tiqâd of the **Ahl as-sunnat**, which was the Madhhab of the Salaf as-sâlihîn. They report in the books which they have written up to our time and which they are still writing today that Ibni Taymiyya, ash-Shawkânî and the like and also Wahhâbîs have dissented from the way of the Salaf as-sâlihîn and have been drifting Muslims towards perdition and Hell.

People who read the books entitled **at-Tawassuli bi-n-Nabî wa jahâlatu-l-Wahhabiyyîn** and **'Ulamâ-al-muslimîn wa-l-wahhâbiyyûn** and the book **Shifâ' as-suqâm** and its preface, **Tathîr**

al-fu'âd min danis-il-i'tiqâd, will realize that the people who have invented the heretical beliefs called the New Salafiyya are leading Muslims towards perdition and demolishing Islam from within.

Recently some mouths have been resounding with the appelation 'Salafiyya'. Every Muslim should know very well that Islam does not contain a path called the **Salafiyya madhhab.** There is only the Madhhab of the **Salaf as-sâlihîn** in Islam. The Salaf as-sâlihîn are the Muslims of the earliest two Islamic centuries, who were lauded in hadîth-i sherîfs. The Madhhab of these honourable people is called the Madhhab of the Ahl as-Sunnat wa-l-Jamâ'at. This Madhhab is the Madhhab of îmân, the tenets of faith. The imân held by the Sahâba and by the Tâbi'în was the same. There was no difference between their beliefs. Today most Muslims on the earth are in the Madhhab of the Ahl as-sunnat. All the seventy-two heretical groups of bid'at appeared after the second century of Islam. Founders of some of them lived before them, but it was after the Tâbi'în that their books were written, they appeared in groups and defied the Ahl as-sunnat.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' taught the credal tenets of the Ahl as-Sunnat. The Sahâba derived these teachings of îmân from this source. And the Tâbî'în, in their turn, learned these teachings from the Sahâba. And from them their successors learned them. Thus the teachings of the Ahl as-Sunnat reached us by way of transmission and tawâtur. These teachings cannot be explored by way of reasoning. Mind cannot change them. Mind can only help understand them. That is, mind is necessary for understanding them, for realizing that they are right, and for knowing their value. All the savants of Hadîth held the credal tenets of the Ahl as-sunnat. The imâms of the four Madhhabs of deeds were in this Madhhab, too. Also, al-Mâturîdî and al-Ash'arî, the two imâms of our Madhhab of belief, were in the Madhhab of the Ahl as-sunnat. Both these imâms promulgated this Madhhab. They always defended this Madhhab against heretics and against materialists, who had been stuck in the bogs of ancient Greek philosophy. They lived in different times, and since the ways of thinking and behaving of the offenders they had met were different, the methods of defence used and the answers given by these two great savants of the Ahl as-sunnat were different. But this does not mean that they belonged in different Madhhabs. Hundreds of thousands of profoundly learned 'ulamâ and Awliyâ coming after these two great imâms studied their books and stated in consensus that they both belonged to the Madhhab of the Ahl

as-sunnat. The savants of the Ahl as-sunnat took the **Nass** (âyâts and hadîths with clear meanings) with their obvious meanings. That is, they gave the âyat-i-kerîmas and hadîth-i-sherîfs their apparent meanings, and did not interpret these meanings unless it was necessary. And they never made any changes according to their personal knowledge or opinions. But those who belonged to heretical groups and the lâ-madhhabî did not hesitate to change the teachings of îmân and worship as they had learned from Greek philosophers and from sham scientists, who were Islam's adversaries.

When the Ottoman state, Islam's guardian and the servant of the Ahl as-Sunnat, collapsed, succumbing to centuries of contrivances carried on by freemasons, missionaries and the nefarious policy waged by the British Empire, who mobilized all their material forces, the lâ-madhhabî leaped at the opportunity. With fiendish lies and stratagems, they began to attack the Ahl as-sunnat and to demolish Islam from within, especially in those countries where the savants of the Ahl as-sunnat are not allowed to talk freely, e.g. Saudi Arabia. The innumerable gold coins dispensed in Saudî Arabia helped this aggression spread all over the world. As it is understood from the news coming from Pakistan, from India, and from African countries, some men of religion with little religious knowledge and no fear of Allah were given posts and apartment houses in return for their buttressing up these aggressors. Especially, their treachery of deceiving youngsters and estranging them from the Ahl as-sunnat Madhhab provided them these abominable advantages. They wrote books in order to mislead students in the madrasas and the children of Muslims.

In one such book, the author states: "I have written this book with a view to eliminating the elements of bigotry in the madhhabs and helping everybody to live peacefully in their madhhabs." This man writes that he considers eliminating the bigotry of the madhhabs to mean attacking the Ahl as-sunnat and belittling the savants of the Ahl as-sunnat. He thrusts a dagger into Islam, and then says he does this so that Muslims will live in peace. At another place in the book he writes: "If a thinking person hits the point in his thinking, he will be rewarded ten-fold. If he misses, he will earn one reward." According to him, everybody, whether he is a Christian or a polytheist, will be rewarded for his every thought, and he will earn ten thawâbs for his correct thoughts! See how he changes our Prophet's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' hadîth-

i sherîf, and how he plays tricks! The hadîth-i sherîf declares: **"If a mujtahîd hits the point as he extracts rules from an âyat-i-kerîma or from a hadîth-i-sherîf, he will be given ten thawâbs. If he errs he will be given one thawâb."** The hadîth-i sherîf shows that these thawâbs will be given not to everybody who thinks, but to an Islamic savant who has attained the grade of ijtihâd. It also indicates that he will be given them not for his every thought but for his work in extracting rules from the Nass. For, his work is an act of worship. Like any other worship, it will be given thawâb.

During the time of the Salaf as-sâlihîn, and of the mujtahid imâms, who were their khalaf, that is, until the end of the four hundredth Islamic year, whenever a new situation came about as a result of changing life standards and conditions, the mujtahid savants worked day and night and derived how the situation must be dealt with from the four sources called **al-adillat ash-Shar'iyya**, and all Muslims performed their religious businesses exemplified in that situation by following the deduction of the imâm of their Madhhab. And those who did so were given ten thawâbs or one. After the four hundredth year people went on following these mujtahids' deductions. In the course of this long period not a single Muslim has been at a loss or in a dilemma as to how to act. Ever since, no savants or muftîs have been educated even for the seventh grade of ijtihâd; therefore, today we have to learn from a Muslim who can read and understand the books of the savants of one of the four Madhhabs, and from the books translated by him, and adapt our worships and daily lives to them. Allâhu ta'âlâ declared the rules of everything in the Qur'ân al-kerîm. His exalted Prophet Muhammad 'sall-Allâhu 'alaihi wa sallam' explained all of them. And savants of the Ahl as-sunnat learned them from the Sahâba and wrote them in their books. These books exist all over the world now. The handling of any new situation that will come about in any part of the world till Doomsday can be exemplified by one of the teachings in these books. This practicability is a **mu'jiza** of the Qur'ân al-kerîm and a **karâmat** of Islamic savants. But it is essentially important to learn by asking a true Sunnî Muslim. If you ask a lâ-madhhabî man of religion, he will mislead you by giving you an answer disagreeable with books of Fiqh.

I have previously explained how the youth are deceived by those lâ-madhhabî ignoramuses who stay in Arabic countries for a few years, learn how to speak Arabic, fritter away their times leading a life of amusement, pleasures and boudoir, and then,

getting a sealed paper from a lâ-madhhabî, from an enemy of the Ahl as-sunnat, go back to Pakistan or to India. Youngsters who see their counterfeit diplomas and hear them speak Arabic think that they are Islamic savants. But, in fact, they cannot even read a book of Fiqh. And they know nothing of the teachings of Fiqh in a book. In fact, they do not believe these Islamic teachings; they call them bigotry. Of old, Islamic savants looked up the answers to the inquiries made to them in books of Fiqh, and gave the inquirers the answers they found. But the la-madhhabî man of religion being incapable of reading or understanding a book of Fiqh, will mislead the questioner by saying whatever occurs to his addled head and defective mind, and will cause them to go to Hell. It is to this effect that our Prophet 'sall-Allâhu 'alaihi wa sallam' declared: **"The good 'âlim is the best of mankind. The bad 'âlim is the worst of mankind."** This hadîth-i-sherîf shows that the Ahl as-sunnat savants are the best of mankind, and the lâ-madhhabîs are the worst of mankind. For, the former guide people to following Rasûlullah, i.e., to Paradise, and the latter lead them to their heretical thoughts, i.e., to Hell.

Ustâd Ibn Khalîfa 'Alîwî, a graduate of the Islamic University of Jâmî' al-Azhar, states in his book **Aqîdat as-salafi wa-l-khalaf:** "As 'Allama Abû Zuhra writes in his book **Târîkh al-madhâhibi-l-Islâmiyya**, some people, who deviated from the Hanbalî Madhhab called themselves **Salafiyyîn**. Abu-l-Faraj ibn al-Jawzî and other savants, who were in the Hanbalî Madhhab too, proclaimed that those Salafis were not the followers of the Salaf as-sâlihîn, that they were holders of bid'at, that they belonged to the Mujassima group: thereby they prevented this fitna from spreading. In the seventh century Ibni Taymiyya incited this fitna again." The book writes the various bid'ats held by the Salafîs and Wahhâbîs and the aspersions they cast upon the Ahl as-sunnat in detail, and answers them. The book was printed in Damascus in 1398 A.H. [1978]. It has 340 pages. Lâ-madhhhabîs call themselves **Salafiyya**. They say that Ibni Taymiyya is the greatest imâm of the Salafiyya. Their assertion is correct in one respect: the word **salaf** did not exist before Ibni Taymiyya. The existing word was salaf-i sâlihîn, and their i'tiqâds were of the Ahl-i sunnat Madhhab. The heretical ideas of Ibni Taymiyya became a reference source for Wahhâbîs and other lâ-madhhabîs. Ibni Taymiyya was trained in the Hanbalî Madhhab. That is, he was Sunnî. But, as he increased his knowledge and reached the grade of fatwâ, he took to self-sufficiency and began to assume superiority over the savants of the

Ahl as-sunnat. The increase in his knowledge brought about his heresy. He no longer remained in the Hanbalî Madhhab. For, being in one of the four Madhhabs requires having the belief of the Ahl as-sunnat. A person who does not have the belief of the Ahl as-sunnat cannot be said to be in the Hanbalî Madhhab.

The lâ-madhhabîs take every opportunity to vilify Sunnî scholars of Islam in their own country. They have recourse to all kinds of stratagem to prevent people from reading their books and learning the teachings of the Ahl as-sunnat. For example, a lâ-madhhabî person mentioned this faqîr's, (i.e. the late blessed Islamic scholar Hüseyn Hilmi Işık's,) name, and said: "What business does a pharmacist or a chemist have with religious knowledge? He must work in his own branch and not meddle with our business." What an ignorant and idiotic assertion! He thinks that a scientist will not have Islamic knowledge. He is unaware of the fact that a Muslim scientist observes the Divine Creation every moment, realizes the Creator's perfect Attributes that are exhibited in the book of Creation, and, seeing the creatures' incapability versus His infinite power, continuously perceives that He is not like anything and that He is far from all defects. Max Planck, a scholar in atomic science, explains this in his book **Der Storm** very well. But this unlearned lâ-madhhabî, relying on the document which he obtained from a heretic like himself and on the chair provided by him, and perhaps enraptured with the fancy of the gold coins dispensed in Saudî Arabia, presumes that Islamic knowledge is his own monopoly. May Allâhu ta'âlâ help this poor man and all of us! May He save those pure youngsters who have fallen into the traps of licenced thieves of faith! Âmîn.

Yes, I served my nation humbly for more than thirty years in the field of pharmacy and chemical engineering. Yet at the same time, by receiving an Islamic education and by working day and night for seven years, I was honoured with the 'ijâzat given by a great Islamic savant. Crushed under the grandeur of scientific knowledge and Islamic scholars, I have fully seen my incapability. With this realization I have been trying to be a servant in the proper sense. The greatest of my fears and worries is to fall for the charms of my diplomas and 'ijâzat and to presume that I am an authority in these subjects. The greatness of his fear is conspicuous in all my books. I have not had the courage to write my own ideas or opinions in any of my books. I have always tried to offer my young brothers the valuable writings of the savants of the Ahl as-sunnat that are admired by people who understand them, by

translating them from Arabic or Persian. My fear being great, I did not think of writing books for many years. When I saw the hadîth written on the first page of the book **Savâik-ul-muhrika: "When fitna becomes rife, he who knows the truth must inform others. Should he not do so, may he be accursed by Allah and by all people!"** I began to ponder. On the one hand, as I learned of the superiority of the Ahl as-Sunnat savants' understanding and mental capacity in Islamic knowledge and in the scientific knowledge of their time and their perseverance in worship and taqwâ, I saw my inferiority; with the ocean of knowledge that those great savants had, I deemed my own knowledge only a drop. On the other hand, seeing that fewer and fewer pious people could read and understand the books of the Ahl as-sunnat savants and that ignorant heretics mixed themselves with men of religion and wrote harmful and heretical books, I felt grieved; the threat of execration declared in the hadîth dismayed me. Also the mercy and compassion I felt for my dear young brothers compelled me to serve them, I began to translate and publish selections from the books of the savants of the Ahl as-sunnat. Alongside the innumerable letters of congratulation and appreciation that I have received, now and then I have heard of rebukes and vilifications on the part of the lâ-madhhabî. Because I have no doubts about my ikhlâs and trueness to Allah and my conscience, trusting myself to Allah and receiving tawassul from the blessed soul of His Messenger and those of His devoted slaves, I go on with my service. May Allâhu ta'âlâ keep all of us on the path with which He is pleased.

The great Hanafî savant Muhammad Bahît al-Mutî'î, a professor at Jâmi' al-Azhar University in Egypt, states in his book **Tat'hir-ul-fu'âd min denis-il-i'tiqâd**: "Of all people, Prophets ''alaihimussalâtu wassalâm' have the highest and the maturest of souls. They are immune from such things as being wrong, erring, unawareness, perfidy, bigotry, obstinacy, following the nafs, grudge and hatred. Prophets ''alaihimussalâtu wassalâm' state and explain the facts intimated to them by Allâhu ta'âlâ. The teachings of Islam, commands and prohibitions communicated by them are all true. Not a single one of them is wrong or corrupt. After Prophets 'salawâtullâhi ta'âlâ 'alaihim ajma'în' the next highest and the maturest people are their **Sahâba**. For, they were trained, matured and purified in the sohbat of Prophets. They always said and explained what they had heard from Prophets. All that they communicated and explained are also true. They are also immune

from the abovementioned vices. They did not contradict one another out of bigotry or obstinacy, nor did they follow their nafs. Their explanations of the âyat-i-kerîmas and hadîth-i-sherîfs, and their employing ijtihâd for communicating Allah's religion to His slaves, are a great blessing of Allah's upon this Ummat and is His compassion for His beloved Prophet, Muhammad ''alaihis-salâm'. The Qur'ân al-kerîm declares that the Sahâba were stern towards disbelievers but tender and endearing with one another, that they performed salât diligently, and that they expected everything, including Paradise, from Allâhu ta'âlâ. All their ijtihâds on which there has been an ijmâ' (consensus) are correct. All of them were given thawâb. For, there can be only one correct way.

"The next highest people after the Sahâba are Muslims who saw the Sahâba and were trained in their sohbat. They are called the **Tâbi'în.** They had received all the knowledge they had through the Ashâb-i kirâm. The next most valuable after the Tâbi'în are people who saw the Tâbi'în and attained their sohbat (teachings). They are called the **Taba'ut-tâbi'în.** Of the people coming in the centuries after them until Doomsday, the highest and the best ones are people who adapt themselves to them, learn their teachings and follow them. Of the men of religion coming after the Salaf as-sâlihîn, an intelligent and wise person whose words and deeds agree with the teachings of Rasûlullah and the Salaf as-sâlihîn, who never diverges from their way in beliefs and deeds, and who does not exceed the Islamic limits, will not fear others' denigrations. He will not succumb to their misguidance. He will not listen to the words of the ignorant. He will use his mind and will not go out of the four Madhhabs of the mujtahid imâms. Muslims must find such a savant, ask him and learn what they do not know, and follow his advice in everything they do. For, a savant in this capacity will know and let people know the spiritual medicines which Allâhu ta'âlâ created to protect His slaves from erring and to make them act always correctly; that is, he will know the curatives for the soul. He will cure psychopaths and the unintelligent. This savant will follow Islam in everything he says, in everything he does, and in everything he believes. His understanding will always be correct. He will answer every question correctly. Allâhu ta'âlâ will like his every action. Allâhu ta'âlâ will give guidance to those who seek the paths He likes. Allâhu ta'âlâ will protect those who have îmân and who fulfill the requirements of îmân despite oppressions and troubles. He will enable them to attain nûr, happiness and salvation. In everything

they do there will be ease and comfort. On the day of Rising, they will be with Prophets, Siddîqs, Martyrs and Sâlih (devoted) Muslims.

"No matter in what century, if a man of religion does not follow the Prophet and his Sahâba's declarations, if his words, deeds and beliefs do not agree with their teachings, if he follows his own thoughts and exceeds the Islamic limits, if he oversteps the four Madhhabs in those fields of study which he could not understand, he will be judged to be a heretical man of religion; Allâhu ta'âlâ has sealed off his heart. His eyes cannot see the right way. His ears cannot hear the right word. There will be great torment for him in the Hereafter. Allâhu ta'âlâ does not like him. People of this sort are the enemies of Prophets. They think that they are on the right path. They like their own behavior. However, they are the devil's followers. Very few of them come to their senses and resume the right course. Everything they say will be charming and falsely-adorned, and may seem to be useful. But all the things they consider and like are evil. They will coax idiots into heresy and perdition. Their words will look bright and spotless like snow. But, exposed to the sun of truth, they will melt away. These evil men of religion, whose hearts have been blackened and sealed off by Allâhu ta'âlâ, are called **ahl al-bid'at,** or **lâ-madhhabî** men of religion. They are people whose beliefs and deeds are not compatible with the Qur'ân al-kerîm, with hadîth-i-sherîfs or with the ijmâ' al-ummat. Having diverged from the right way themselves, they mislead Muslims into perdition, too. Those who follow them will go to Hell. There were many such heretics during the time of the Salaf as-sâlihîn and among the men of religion that came after them. Their existence among Muslims is like gangrene [or cancer] in one of the parts of the body. Unless the disease is done away with, the healthy parts will not escape the disaster. They are like people affected with a contagious disease. Those who have contact with them will suffer harm. We must keep away from them so that we should not be harmed by them."

Of the corrupt and heretical men of religion, Ibni Taymiyya is the most harmful one. In his books, particularly in his **al-Wâsita,** he disagrees with the **Ijmâ' al-muslimîn,** contradicts the clear declarations in the Qur'ân al-kerîm and hadîth-i-sherîfs, and does not follow the way of the Salaf as-sâlihîn. Following his defective mind and corrupt thoughts, he deviated into heresy. He had much knowledge. Allâhu ta'âlâ made his knowledge the cause of his heresy and perdition. He followed the desires of his nafs. He tried

to spread his wrong and heretical ideas in the name of truth.

The great savant Ibni Hajar al-Makkî ‘rahmatullâhi ta’âlâ ’alaih’, an author of many fruitful books, states in his book entitled **Fatâwal-hadîthiyya**: “Allâhu ta’âlâ made Ibni Taymiyya fall into heresy and perdition. He made him blind and deaf. Many savants reported that his deeds were corrupt and his words were false, and they proved it with documents. People who read the books of the great Islamic savant Abu Hasan as-Subkî and his son Tâj-ad-dîn as-Subkî and the books of Imâm al-’Izz ibni Jamâ’a, and those who study the statements made in response to him by the Shâfi’î, Mâlikî and Hanafî ’ulamâ’ living during his time, will easily see that we are right.”

Ibni Taymiyya slandered and cast nefarious aspersions also upon the great savants of Tasawwuf. And he did not hesitate to attack Hadrat ’Umar and Hadrat ’Alî, Islam’s archstones. So insolent and indecorous was he with the statements he made that he would shoot arrows even at steep cliffs. He stigmatized the savants of the right path as bid’at holders, heretics and ignoramuses.

He states: “The heretical ideas of Greek philosophers disagreeable with Islam were incorporated into the books of the great men of Tasawwuf,” and strives to prove it with his own wrong and heretical thoughts. Young people who do not know the truth may be misled by his ardent and falsely-adorned words. For example, he states: “Men of Tasawwuf say that they see the **Lawh-i mahfûz.** Some philosophers, such as Ibni Sîna (Avicenna), call this an-nafs al-falakiyya. They say that when men’s souls reach perfection they unite with **an-nafs al-falakiyya** or **al-’aql al-fa’âl** when they are awake or asleep; these two are the causes of all the events in the world; when a person’s soul unites with these two he becomes aware of the things existing in them. These were not said by Greek philosophers. They were said by Ibni Sînâ and the like, who came later. Also, Imâm Abû Hâmid al-Ghazâlî and Muhyiddîn ibn al-’Arabî and the Andalusian philosopher Qutbad-dîn Muhammad Ibni Sab’în made statements of this sort. These are philosophers’ statements. Such things do not exist in Islam. With these words they diverged from the right path. They became mulhids called Shî’a, Ismâ’îliyya, Qarâmitîs and Bâtinîs. They left the right way followed by the savants of the Ahl as-sunnat and Hadîth and by Sunnî men of Tasawwuf like Fudail ibn ’Iyâd. While diving into philosophy on the one hand, they struggled against such groups as the Mu’tazila and Kurâmiyya on the other hand.

There are three groups of Tasawwuf: the first group are adherent to the **Hadîth** and **Sunnat.** The second group are heretics like the Kurâmiyya. The third group are the followers of the books of **Ikhwan as-safâ** and the words of Abu'I-Hayyân. Ibn al-'Arabî and Ibni Sab'în and the like adopted philosophers' statements, and turned them into statements of the men of Tasawwuf. Ibni Sînâ's book, **Âkhir al-ishârat 'alâ maqâmi-l'ârifîn,** contains many such statements. Also, Imâm al-Ghazâlî said such things in some of his books, such as in his **Al-kitâb al-madnûn** and **Mishkât al-anwar.** In fact, when his friend, Abû Bakr ibn al'Arabî, warned him that he had taken to philosophy, he tried to save himself from it, but he could not. On the other hand, Imâm al-Ghazâlî said that philosophers were disbelievers. Towards the end of his life he read **al-Bukhârî.** Some said that this made him give up the ideas he had written. Others said that those statements were written for defaming Imâm al-Ghâzâli. There are various rumours about Imâm al-Ghazâlî in this respect. Muhammad Mâzarî, a Mâlikî savant educated on the island of Sicily, Turtûshî, an Andalusian savant, and Ibn al-Jawzî and Ibni 'Uqail and others said many things."

The assertions quoted above from Ibni Taymiyya reveals his ill will about the savants of the Ahl as-sunnat clearly. He cast such aspersions upon even the greatest ones of the Sahâba. He stigmatized most of the savants of the Ahl as-sunnat as heretics. Meanwhile, as he heavily denigrated the great Walî and the **qutb al-'ârifîn** Hadrat Abul-Hasan ash-Shâdhilî on account of his books **Hizb al-kebîr** and **Hizb al-bahr** and cast squalid aspersions upon the great men of Tasawwuf, such as Muhyiddîn Ibn al-'Arabî and 'Umar ibn al-Fârid and Ibni Sab'în and Hallâj Husain ibni Mansûr, the savants during his time declared unanimously that he was a sinner and a heretic. In fact, some of them issued a **fatwâ** stating that he was a disbeliever. [The profound Islamic savant 'Abd al-Ghanî an Nablusî gives the names of these superiors of Tasawwuf in the 363rd and 373rd pages of his book **al-Hadîqat an-nadiyya**, says that they are Awliyâ' and that those who speak negatively about them are ignorant and unaware.] A letter written to Ibni Taymiyya in 705 [1305 A.D.] stated: "O my Muslim brother, who considers himself a great savant and the imâm of his time! I loved you for Allah's sake. I disapproved of the savants who were against you. But hearing your words that are incompatible with my loving you has consternated me. Does a wise person doubt that the night begins when the sun sets? You said that you were on the

right way and that you were performing **al-amru bi-l-ma'rûf wa-n-nahyi 'ani-l-munkar.** Allâhu ta'âlâ knows what your purposes and intentions are. But ikhlâs will be seen in a person's deeds. Your deeds have torn off the cover hiding your words. Following the example of people who have been enslaved by their nafs and whose words are unreliable, you have not only defamed people living in your time but also stigmatized your own dead ancestors as disbelievers. In addition to attacking the successors of the Salaf as-sâlihîn, you have slandered the Sahâba, especially the greatest ones. Can't you imagine in what a situation you will be when those great people sue you for their rights on the Day of Rising? On the minbar of Jâmi' al-jabal in Sâlihiyya city you said that Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' had made some misstatements and incurred disasters. What were these disasters? Which of these disasters did the Salaf as-sâlihîn tell you about? You say that Hadrat 'Alî 'radiy-Allâhu ta'âlâ 'anh' had more than three hundred errors. Supposing that had been the case with Hadrat 'Alî, could you have made a single correct statement, then? Now I am beginning to act against you. I shall try to protect the Muslims against your villainy for you have overflowed the measure. Your torture has provoked all the living and the dead. Believers will have to evoid your evil."

Tâ-jad-dîn us-Subkî states that Ibni Taymiyya disagrees with the Salaf as-sâlihîn in the following matters:

1— He says: "Talâq (divorce as prescribed by Islam)[1] is not binding. But it becomes necessary to pay kaffârat (equal to that which is paid) for an oath." None of the Islamic savants that came before him said that kaffârat must be paid.

2— He says: "Talâq given to a hâid (menstruating) woman is not binding."

3— He says: "It is not necessary to make qadâ for a salât omitted deliberately."

4— He says: "It is **mubâh** (permissible) for a hâid woman to make tawâf of Ka'ba. [If she does so] she will not have to pay kaffârat."

5— He says: "One talâq given in the name of three talâqs is still one talâq." However, before saying so, he kept saying for many years that the ijmâ'al-Muslimîn was not so.

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[1] Please see the fifteenth chapter of the sixth fascicle of **Endless Bliss** for 'talâq'.

6— He says: “Taxes incompatible with Islam are halâl to those who demand them.”

7— “When these taxes are collected from a tradesman, they stand for zakât even if he does not intend [for zakât],” he says.

8— He says: “Water does not become najs when a mouse or the like dies in it.”

9— He says: “It is permissible for a person who is junub to perform supererogatory salât without making a ghusl at night.”[1]

10— He says: “Conditions stipulated by the **wâqif**[2] are not taken into consideration.”

11— He says: “A person who disagrees with the Ijmâ’ al-ummat does not become a disbeliever or a sinner.”

12— He says: “Allâhu ta’âlâ is mahall-i hawâdith, and He is made up of particles.”

13— He says: “Qur’ân al-kerîm was created in the Dhât (Essence, person) of Allâhu ta’âlâ.”

14— He says: “The ’âlam, that is, all creatures are eternal with their kinds.”

15— He says: “Allâhu ta’âlâ has to create good things.”

16— He says: “Allâhu ta’âlâ has a body and directions, He changes His place.”

17— He says: “Hell is not eternal; it will go out at last.”

18— He denies the fact that Prophets are sinless.

19— He says: “Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wasallam’ is no different from other people, it is not permissible to invoke through his intercession.”

20— He says: “It is sinful to go to Medina with the intention of visiting Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wasallam’.”

21— “Also, it is harâm to go there to ask for shafâ’at (intercession),” he says.

22— He says: “The books **Tawrât** and **Injil** did not differ textually. They differed in meaning.”

Some savants said that all the statements quoted above did not belong to Ibni Taymiyya, but none of them denied that he said that

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[1] Please see the fourth chapter of the fourth fascicle of **Endless Bliss** for terms ‘junub’ and ‘ghusl’.

[2] Please see the forty-fourth chapter of the fifth fascicle of **Endless Bliss** for detailed information on the subject.

"Allâhu ta'âlâ has directions and is a composition of particles that came together." However, it was declared by consensus that he was rich in 'ilm, in jalâlat, and in diyânat. A person who has fiqh, knowledge, justice and reason must first observe a matter and then decide about it with prudence. Especially, judging a Muslim's disbelief or apostasy or heresy or deciding that he must be killed requires very minute observations and utter circumspection. Quotations from the book **Fatâwal-hadîthiyya** by Ibni Hajar-i Makkî 'rahmatullâhi ta'âlâ 'alaih' end here.

Recently, it has become a fashion to imitate Ibni Taymiyya. They defend his heretical writings and reproduce his books, particularly his **al-Wâsita.** This book, from beginning to end is full with his ideas that are disagreeable with the Qur'ân al-kerîm, with hadîth-i-sherîfs and with the Ijmâ'al-Muslimîn. It causes great fitna and faction among the readers and causes fraternal hostility. The Saudi Arabian Wahhâbîs, and ignorant men of religion who were caught in their traps in other Muslim countries, have made Ibni Taymiyya a banner for themselves; they give him such names as 'The Great Mujtahid' and 'Shaikh al-Islam'. They embrace his heretical thoughts and harmful writings in the name of faith and îmân. For stopping this terrible current, which brings about faction among Muslims and demolishes Islam from within, we must read the Ahl as-sunnat savants' valuable literature refuting and rebutting them with proofs. Among this literature, the book **Shifâ us-siqâm fî-ziyârati-khayril-anâm,** written by the great imâm and the profoundly learned savant Taqî-ad-dîn as-Subkî, destroys Ibni Taymiyya's heretical ideas, eliminates his faction, and exposes his obstinacy. It prevents the spreading of his evil intentions and wrong beliefs.

10— AL-JAMÂ'AT-UL-ISLÂMIYYA: This group of bid'at was founded in India in 1360 [1941 A.D.] by a man without a madhhab named Mawdûdî. The book **ash-Shaqîqân**, printed in 1988, contains his articles praising Humainî. The group named **al-Jamâ'atut-tablîghiyya** was founded by Muhammad Ilyâs Dahlawî in 1345 [1926 A.D.]. This man died in 1363 [1944 A.D.]. His son Muhammad Yûsuf, who succeeded him, praised the Sahâba in his Arabic book entitled **Hayât-us-sahâba** very much, as a stratagem to deceive young Muslims. The book entitled **Asr-i se'âdet târîhi,** translated from English to Turkish by Ömer Rızâ Doğrul, is not the translation of Hayât-us-sahâba. It is the translation of the book entitled **es-Sîratunnabawiyya** by Shibli Nu'mânî, from India, who is also the author of the book entitled **al-Fârûq.** Yûsuf died in 1394

[1974 A.D.]. See the books entitled **The Sunnî Path, Answer to an Enemy of Islam, Islam's Reformers**. Shibli Nu'mânî died in 1332 [1914 A.D.]. There is detailed information about the book entitled **al-Fârûq** in **Islam and Christianity**.

People who have deviated from the Sunnî path represent themselves as Muslims using the aforesaid names as camouflage. They ardently try to teach Islam to disbelievers by saying that Islam is the true religion, and it is the only way to happiness. Some people who listen to them and see the truth convert to Islam immediately. However, afterwards they misguide these poor people into their heretical way. The Physicist 'Abdussalâm, who was given the Nobel prize, is a Qâdiyânî. Ahmad Deedad, who argued with Christians in South Africa and attracted them to Islam in 1980, is not a Sunnî Muslim, either. These lâ-madhhabî people prevent those people who have recently become Muslims from joining the way of the Ahl as-sunnat and thereby attaining endless bliss.

37— HURÛFÎİSM

The word 'Bektâshî' refers to two different groups of people. The first group are true, correct Bektâshîs who are pure Muslims and follow the right way shown by Hadrat Hâdji Bektâsh-i Walî.[1]

The second group of Baktâshîs are the fake, untrue ones. They are Hurûfîs, who are on the wrong way. Most of them were called 'Bektâshî' in the past. In the course of time, they decreased in number and became non-existent. Nowadays, no fake or heretical Bektâshîs exist in Turkey. The fake Bektâshîs among Muslims used this valuable name as their mask so that they could, by hiding their beliefs, deceive youngsters, and lead an easy life. As a matter of fact, the number of those who are disbelievers but hide themselves under these various valuable names is really high, such as the name **Malâmî**. Deviated ones who never worship, commit every kind of sin and evil, and never obey Islam call themselves **Malâmî**. Actually, Malâmî means pure Muslim who performs the fard parts of all his five daily prayers in a mosque, avoids the harâms (prohibitions), performs the supererogatory and sunnat prayers at home, and avoids fame. The book **Kâshif-ul-esrâr**

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[1] Sayyid Muhammad bin Ibrâhîm 'Ata 'rahmatullâhi ta'âlâ 'alaih' (680, Nishâpûr, Khorâsân – 738 [1338 A.D.]).

written by Ishâq Efendi of Tokad states:

Another group of liars who called themselves a valuable name in order to deceive Muslims were the Hurûfîs, who had come together under the name 'Bektâshî order'. Hurûfîism is not a madhhab; it is a tarîqat. Formerly, people in this heretical tarîqat used to conceal their real purposes. In 1288 A.D. they began to take off their masks. They exhibited their secret book entitled **Jâwidân**. This book of theirs consists of six folios. One of its folios was written in Persian by Fadl-ullah bin Abî Muhammad Tabrizî, who is the founder of **Hurûfîism**. The remaining five were concocted by some of his disciples. Of these, the folio called Ashknâma, or, rather, **Ishknâma**, by the son of Farishtah, did not reveal disbelief so clearly; therefore, it was printed by lithography in Istanbul in 1288 [1781 A.D.].

The zindiq named Fadlullah Hurûfî was a dervish of the **Qarâmitî** path. The Qarâmitîs are also called **Ibâhiyya**. They called the harâm halâl and robbed hadjis for seventy or eighty years. They killed Muslims. They established a government. When their government was demolished in 372 [983] they went to different places, where they hid. Of these, Hasan Sabbâh established the **Ismâ'iliyya** state, which was demolished in 654 [1256]. Fadl, one of them, spread disbelief secretly in the city of Astarâbât in Iran. He found nine assistants. He invented something called the knowledge of dot. He used to say that such and such a thing is mubâh (permitted) because the dot came double, and that such and such thing is harâm (forbidden) because the dot came out single. Hadrat Ibni Hajar-i Asqalânî gives extensive information about Fadlullah and about Hurûfîism in his history book entitled **Anbâ-i Fadl**. When the disbelief of Fadlullah became widespread, Mirân Shah, the son of Tîmûr (Tamerlaine), killed Fadlullah with his father's command in 796 (1393 A.D.). With a rope fastened to his leg he was dragged along the streets. Thus Islam got rid of an implacably mortal enemy. As Sultan Selim Khan 'rahmatullâhi ta'âlâ 'alaih' prevented the spreading of Râfidîism, likewise Tîmûr Khân 'rahmatullâhi ta'âlâ 'alaih' prevented the spreading of Hurûfîism, which was very dangerous for Islam, and thus he rendered a great service to Islam. For this reason, votaries of the Hurûfî tarîqa hate and always speak ill of Tîmûr Khân.

When Fadlullah was killed and Astarâbât was demolished, his nine assistants vanished into thin air. Later, one of them, a person named Alî-ul-a'lâ came to a Bektâshî convent in Minor Asia; he began to spread the book **Jâwidân** secretly and to deceive the

ignorant. He said that that was the way of Hâdji Bektâsh-i Walî. Because he called the harâm (prohibited) mubâh (permitted) and issued a blank cheque concerning sensuous desires, his words spread rapidly among malevolent people. Calling his words 'secrets,' he pledged the informed to secrecy. Anyone who should reveal the secrets to strangers would be killed; in fact, this happened several times. The secrets were marked with the letters a, c, v, z in the book **Jâwidân**. These marks, each a symbol of disbelief, were explained in the book entitled **Miftâh-ul-hayât**. They called that book **Sır** (secret), too. He who does not have the book of **Sır** cannot understand Jâwidân. They have been deceiving the ignorant since 800 A.D. They have caused them to go out of Islam. Also, Freemasons have joined them. Their financial provisions betray their Jewish traits. In 1240 [1824 A.D.] they began to spread their disbelief in flouting liberty. Their Ulu (great chief) was killed by Sultan Mahmûd Khan II 'rahmatullâhi ta'âlâ 'alaih'. The Bektâshi convents were banned. He declared a firman ordering that their places be given to the Naqshibandîs. They spread about and carried on their activities secretly. They reappeared in 1288 [1871 A.D.]. They edited the booklet **Ishknâma** by Farishtah's son Abdulmajîd. They began to spread widely. It is written at the beginning of the book **Hujjat-ul-bâligha** by Hadrat Ismâ'il Hakkı of Bursa 'rahmatullâhi ta'âlâ 'alaih' that those who were deceived by them were called the 'Group of Ishik.' [It is written in the book **Mir'at-ul-maqâsid,** which was written by Sayyid Ahmad Rif'at Bey, a member of the court of Financial Affairs: "Farishtah's son 'Abdullatîf, who was Abdulmajîd's brother, was a Sunnî Muslim. As it is understood from a book which he wrote about Tasawwuf, he was a devoted Muslim. He was very sorry about his brother's slipping into Hurûfîism. He did not follow them." The son of Farishtah wrote books other than **Ashknâma** as well. He says in his book **Sa'âdatnâma**: "I translated this from **Jâwidân**, from **Ashknâma** and from **Muhabbatnâma**, and completed it in the year 826." The chief caliph of Fadlullah, Mahmûd, somehow unravelled himself from the isolating influence of his master, (not as a result of eventually seeing the truth, but indulging himself into the allurements of an even more lethal dosage of self-complacency). Concocting something called 'Ilm-i nokta' (the knowledge of dot), he wrote a book with the title **Jâwidân-i saghîr**, in which he proclaimed that the Hurûfîs were zindiqs, accursed disbelievers. It is written in the book **Hujjat-ul-bâligha** by Ismail Hakkı of Bursa that most of the people who read

Jâwidân are on the path of ilhâd and that they are disbelievers because they deny the rising after death by saying, 'Not the overt meaning but the covert meaning of the Qur'ân is its real meaning.' This book was printed on the margins of the book **Rashahât** in 1291 [1874] in Istanbul. Hurûfîs call people who are most excessive in disbelief and ilhâd 'Sayyid.' For this reason, many of them, such as the Nasîmî, claimed to be Sayyids. To deceive Muslims, the Hurûfîs, hiding under the name of Bektâshî, attacked through several ways:

1— They say that Fadl-i Hurûfî is a god. It is written in **Jâwidân**: "Eternally before, god used to be an invisible force. It appeared first in letters, then in prophets, and eventually in Fadl. First Hadrat Adam appeared in the guise of a prophet. For this reason angels prostrated themselves before Adam. He explained the meanings of his four books in **Jâwidân**."

2— Fabling hadîths in their book Khutba-tul-bayân and also in their other books, which they made up in the name of Hadrat 'Alî's words, they say that sinning does not harm the lovers of Hadrat 'Alî. By saying that worshipping is unnecessary and that the harâm (forbidden) are halâl (permitted), they deceive those ignorant people who would like to enter Paradise without pious deeds and worships. After coaxing a person into giving up his worships and îmân, they begin to teach him the book **Sır,** for **Jâwidân** does not contain even the names of the Ahl-i Bayt. Khutba-tul-bayân also has a commentary in Turkish.

3— They say that all religions are the same and that they are all accumulated in sixteen belts. "Each of the sixteen belts is a prophet's sharî'at. He who wears each belt will have performed the religion of that prophet. For example, he who wears Hadrat Adam's belt always wears leather, for Hadrat Adam wore leather clothes. He who wears Hadrat Mûsâ's belt does not ride on a mare. He who wears Hadrat Îsâ's belt never gets married. But adultery and homosexual intercourse are permitted for him. For, Hadrat Îsâ (Jesus) ''alaihi's-salâm' was a bachelor," they say. It is written in **Jâwidân** by the son of Farishtah that they hold the belief of trinity like Christians. It is written there, again, that the high person called 'Alî was Fadl-i Hurûfî. It is written in another page: "Fadl-i Hurûfî is superior to Hadrat Muhammad and 'Alî [May Allâhu ta'âlâ protect us against saying so!]. They did not know the subtleties of Islam as well as Fadl does." Its passages contradict one another.

These false Bektâshîs are not Shiites or Alawîs, either. They

are so evil. They are polytheists. Being supported by Jews and Freemasons, they cause Muslims to deviate from Islam. They do not show **Jâwidân** to newly deceived people, but they introduce themselves to them as 'Alawîs. However, the Shiite savants say that the Bektâshîs are disbelievers.

4— Because harâms and lying are permissible according to them, they have written some fabulous books such as **Hamzanâmâ** and **Battal Ghâzî.** They relate fabulous miracles from their superiors whom they call Baba (father). Ahmad (Baba), who is the founder of their convents in Merdivenköy, Istanbul, used to gather youngsters and say: "One of the fathers, whose name is unknown, flew one day, and he went to Damascus in an instant. He had asked that he be picked up from a certain tavern. They went there the same day and found him dead at the bottom of a large earthenware. Another father went across the ocean on the back of a lion and then came back." Also, his teacher, Halîl Baba, used to gather youngsters in a house in Samatya and tell them several lies. [The author of the book **Kâshif-ul-asrâr** says:] I disgraced the Baba: Thereupon the host sent me out of his house. One of their lies is their claiming that giving property, rank and children to anybody, killing people, and healing invalid people are within the power of the Babas. They say: "It is fard to perform namâz once in one's entire lifetime. And it is fard to fast once in one's entire lifetime. Do not misuse your bodies by performing a ghusl." To those who go out of Islam by believing these lies, they begin to reveal the secrets. They say that the person who is called Muhammad was 'Alî [May Allâhu ta'âlâ protect us against saying so!] And they say that the person whom they call Allah is 'Alî [May Allâhu ta'âlâ protect us against saying so!] If a person proves crazy enough to believe this, they say that all these are Fadl himself. They say: "Every kind of evil, including fornication, has become mubâh for you." They then take him to drinking and sex parties.

Another one of their lies is their saying that there are twelve tarîqats. When they are asked how this could ever be possible, they say: "Are you denying Hadrat Hadji Bektâsh-i Walî?" The fact, however, is that Hadji Bektâsh-i Walî, like other murshids, used to obey Islam, and he would not deviate from the sunnat-i saniyya, nor would his disciples. But people who lived later were deceived and these irreligious Hurûfîs appropriated the name Bektâshî to themselves. Gratitude be to Allâhu ta'âlâ, today there are no more of these false Bektâshîs. The Bektâshîs living in Turkey today are

all true Muslims. They live in fraternity with the Sunnî Muslims.

Another lie of theirs is their saying that although there are some excessive ones among the Bektâshîs their father is not so. However, all Bektâshîs have hard drinks. They never perform namâz. Could such people ever be said to be good? Their most famous fathers, such as Koyun Baba in Osmancık, Abdal Mûsâ in Elmalı, Şucâeddin (Shujâ-addîn) in Eskişehir, Kızıl Deli in Dimetoka and Sersem Alî in Kalkandelen all read **Jâwidân** and spread disbelief. [It is also written in the dictionary of **Munjîd** that Koyun Baba was one of the dervishes of the false Bektashî tarîqa.]

The false Bektâshîs grow their moustache too long. They say that it is the sunnat of Hadrat 'Alî to grow the moustache long. They say that it is the sunnat of Mu'âwiyya to clip the moustache. But the fact is that it has been commanded in hadîth-i-sherîfs to shorten the moustache. It is sunnat-i muakkada to shorten the moustache. They say that Hadrat 'Alî, whom they claim to love, neglected this sunnat, and that Hadrat Mu'âwiyya, against whom they bear hostility, obeyed the sunnat. **Bukhârî-i sherîf** contains various hadîth-i-sherîfs about cutting the moustache short. To say that Hadrat 'Alî disobeyed these commandments means not to love him and to be hostile against him. It has been permitted to grow the moustache and the fingernails in combat in order to inspire awe to the enemy. And it has been made makrûh to let them grow long at other times. Fadlullah-i Hurûfî said: "Such hairs as the eye-brows, eye-lashes and the moustache are the appearance of a holy letter on man. The reason why angels prostrated themselves before Hadrat Adam was this appearance. The moustache is sacred. It is a grave sin to clip it." Shah Ismâ'il, who spread the Râfidî dogma, adopted it from the Hurûfis to grow moustache. He ordered the Shiites to grow their moustache lest they might resemble the Sunnîs. With a view to deceiving youngsters, they said that it was Hadrat 'Alî's sunnat. Thus they slandered the great imâm.

Bektâshîs do not ever mention Allâhu ta'âlâ, worship, or read the Qur'ân al-kerîm. Every morning they assemble in the meeting-room in their pîr's home. One of them enters the room bringing in a tray with as many glasses of wine as the number of men present, a slice of bread and a piece of cheese for each. They meet him singing chants of reverence. Stopping in front of each person he gives him one. Respectfully they take the things they are given, rub them gently on their faces, and then eat and drink them. All their worships consist of only this. Those who are married bring their

wives and daughters to the meeting, too. They drink and dance. If one of them likes another's wife or daughter, he goes to the man and asks his permission to pick a rose from his garden. The man calls his wife and says to her, "Meet the demand of this beloved friend." Then he kisses her. If the demand is mutual, the two men go to the father and ask his permission. When the father gives permission, they use each other's wife and daughters all through their lives. True Bektashîs do not commit these vices.

The Bektâshî fathers hear confessions, like priests. When a person does something which is considered a sin, he comes before the father. The father pulls his ear and then forgives him. If the person's sin is very grave, he begs him, saying, "Get what you like and see to your way." And the father tells him to sacrifice an animal for the Forties or to make a vow for the Three Hundreds. Then, taking a few liras from him, he forgives him. If a Bektâshî woman has sexual intercourse with a non-Bektâshî man, she goes to the father and says, "A dog has jumped over me." The father is paid money and she gets forgiven. Each father has a different way. One night, in a meeting, a woman came before the father and bowed her head. The father told her to unfetter herself. Then the father said to whomever he liked of the men, "Stand up and fasten this sister to the log." The man retired to a room with the woman. Another woman who had been looking for a remedy for her illness consulted a Baktâshî woman. The Bektâshî woman said, "Our father practises sorcery very well," and took her to the convent. There they said to the woman, "Undress yourself! The father is approaching." The woman said no, but they threatened her, by saying, "Don't you dare! They would rather let your corpse go out of here than let you give away their secrets." The woman surrendered. Afterwards, the woman who had brought her there said that what the father had done was not evil and that he had only done the sunnat of Hadrat 'Ali. Because they do not care about harâms and halâls, they do not hesitate to commit those loathsome and base deeds which the basest disbelievers could not do.

In Salonica, at a place called (Gül Baba) outside the walls of the fortress, a Bektâshî father named Zulfikâr gathered the Bektâshîs, women and men, on Nawruz Day, and they began to imbibe. Getting drunk, each claimed to be a god, expressing such terms as, "I created those mountains," "If I command that pinetree, it will prostrate itself before me," "If I command those dead people they will resurrect." Then a Bektâshî named Alî Ridâ,

one of the employees of the telegraph office, stood up and called aloud, “Let him who is Muhammad’s donkey come here.” One of the men came forward and he mounted the man, saying takbîr. A bottle of wine in his one hand and a glass in the other, he went among the Bektâshî women. Saying takbîr, he began to distribute the wine. All the women becoming drunk, he returned to the male group. Then, he said loudly, “Let’s perform namâz!” They all stood up, turned their back to the Qibla and, their father being the imâm, they performed it as follows: After shouting, “Namâz is a lie. I don’t believe in namâz, I don’t perform namâz,” they all prostrated. When prostrating, their father raised one of his feet and one of his hands and shouted. Then this Alî Ridâ held his two naked wives by their hands and took them to Sâmî Bey, who was a Sunnî and who had been standing at a distance. He said to him, “See? What a beautiful thing it is to be a Bektâshî, isn’t it? You’d better become a Bektâshî like us. Instead of sitting deprived at a distance, you could entertain yourself together with us.” All the Bektâshîs, women and men alike, began to walk and assault the wives of the Ahl as-sunnat, who had gone out to take air, it being a holiday. Saying, “We own these places. What is their business here who are not from us?” they tore up their veils. The poor women ran away and cried for help. Being few in number, their husbands could not rescue the women. Hearing their cries, the artillerymen in the fortress came to their rescue. They defeated the Bektâshîs. Such enmity to Islam, which even disbelievers do not feel, was hushed up because Mustafa Bey, the Chief Secretary of the Ministry of the province of Salonica, was a Bektâshî. And it was written in a distorted manner in Masonic newspapers. This abominable behavior, which took place in 1288 A.H. [1871 A.D.], was reported to the Prime Ministry with a large petition by the patriotic Muslim inhabitants. Upon this, they were punished.

These liars, who dissemble their infidelity under the guise of this blessed epithet, ‘Bektâshî’, are betrayed by their own literature, i.e. the book Haqîqatnâma, which is one of the commentaries to Jâwidân. There is another book, **Mahsharnâma**, written by Amir ’Ali, and another book, **Muqaddamatul-haqâyiq**, repeating the heresies written in ’Ashknâma. It curses people who will not believe them and commands that they be killed. And the booklet Viran Abdal is not one of their secret books; they read it openly in order to deceive Muslims and to mislead them out of Islam. It slanders Hadrat ’Âisha ‘radiy-Allâhu ’anhâ’ and writes ill of Hadrat al-imâm-ul-a’zam Abû Hanîfa by saying that he is a

Khârijî. It quotes the writings of Fadl-i Hurûfî in Jâwidân under the pretension of Hadrat 'Ali's statements. It prescribes many fabulous ablutions, prayers of namâz and other types of worship. Another book is **Âkhiratnâma**. Like **'Ashknâma**, it is fraught with disbelief. It strives to prove that Fadl-i Hurûfî is a god. And another book of theirs is **Risâla-i Fadlullah**. Another book **is Tuhfa-tul-ushshaq**. Their books **Risâla-i Badraddîn** and **Risâla-i Nokta** are all commentaries to **Jâwidân**. Another book is **Risâla-i Hurûf**. Another one is **Turâbnâma**. And another one is **Wilâyatnâma**. Most of these books are in Persian.

They have about sixty books in all. They are all based on the denial of Allâhu ta'âlâ and the elimination of the Ahkâm-i-islâmiyya, and they cajole people into worshipping Fadl-i Hurûfî. They are worse than all other disbelievers and than all other sects. The information that we have given above manifests this fact. This is the end of our excerpt from the book **Kâshif ul-esrâr**:

A. Rıfkı Efendi's book **Bektâshî Sırrı**[1] published in Istanbul in 1327 [1909 A.D.] states: "Bektâshîsm goes back to Hadrat-i Abû Bakr-i Siddîq through a backward chain of Hadji Bektâsh-i Walî, Loqman Khorasânî, Hadji Ahmad Yasawî, and Bâyazîd-i-Bistâmî. Out of two branches parting from Ahmad Yasawî came Bektâshîs and Hâdjegân. Hurûfîsm is a path of deviation, whereas Bektâshîsm is a path of truth. Hurûfîsm is a branch of Ismâ'îliyya, which has no connection to Islam or to Tasawwuf. They interpreted the Qur'ân al-kerîm so as to suit their own sensuous desires and mystic whims. Their books entitled 'Zarra-nâma,' 'Iskender-nâma,' 'Fadîlat-nâma,' 'Hakîkatnâme,' and 'Risâla-i istiwa' are widespread among the Shiites. The books of Bektâshîs, like 'Wilâyatnâme,' 'Kaygusuz Abdâl Risâlesi', 'Rutbatulbayân,' 'Sayyid Nasîmî Dîwânı,' 'Small Wilâyatnâme,' 'Tarzi 'Alî Dede Risâlesi,' and 'Turâbî 'Ali Dede Risâlesi' have no connection with Hurûfîsm. The author of the book 'Wâridât-i ilâhiyya,' Shaikh Badruddîn the son of the qadi of Samawna, and Niyâzî Mısrî of the Halwatî order and Hamza Bâlî of Bayrâmî and Ismâil Mâshûkî are not Hurûfîs." Furthermore, Munjî Baba Shaikh Muhammad Surayyâ makes the following observation in his book Tarîqat-i-'aliyya-i-Bektâshiyya: "The Sunnîs are 'Alî's Shî'a. And a person who has affiliated himself to 'Alî's path, in his turn, is necessarily a Sunnî. It therefore makes no difference for us whether Bektâshîs are called Sunnîs or Shiites. The book Jâwidân contains no

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[1] The Mystery of Bektâshî.

proximity to the Bektâshî order. That book is entirely destructive to Islam's moral values. The heresy of Hurûfîism flouts Islam, and ritualizes dissipation and alcohol parties as if they were acts of worship." As is seen, true Bektâshîs combine the Shiite and Sunnite characteristics in one common principle: love of the Ahl-i-Bayt. On the other hand, the Shiite cult is based on hating the Ashâb-i-kirâm, whereas the Sunnî path consists in loving both the Ahl-i-Bayt and the Ashâb-i-kirâm without any exception. People who profess to be true Bektâshîs, that is, the so-called followers of Hadrat Hadji Bektâsh-i-Walî 'rahmatullâhi ta'âlâ 'alaih', are not opposed to the Shiite course in one respect; yet it is manifest that they do not share the atrocities inculcated by the Hurûfî cult. Today, our country, (Turkey), does not embrace any Alawîs or Bektâshîs practising the Hurûfî vices. All the Alawîs (or Alevîs) and Bektâshîs and Sunnîs in Turkey congregate around the love of the Ahl-i-Bayt and enjoy the balmy peace of Islamic fraternity.

Ahead of all the causes that brought about Yavuz Sultan Selîm Khan's fighting Shâh Isma'îl and striking a heavy blow against the Shi'îs were the preachings of Mulla 'Arab, a great Sunnî savant. It is written in **Mir'ât-i Kâinât**: "Mulla 'Arab's name is Vâiz (preacher) Muhammad bin 'Umar bin Hamza. His father and grandfather came from Mâwarâ-un-nahr (Transoxiana) to Antioch, where Mulla 'Arab was born. A small child as he was, he memorized the Qur'ân al-kerîm, Kanz-ud-daqâiq and Shâtib, and some textbooks. He was taught by his father, and by his paternal uncles, Shaikh Husayn and Shaikh Ahmad. He learned very much in Aleppo and in Damascus. After hajj, he was given Ijâzat-i hadîth by Imâm-i Suyûtî and Sha'bî in Egypt. Melik Qaytabay, one of the Circassian sultans in Egypt, appointed him as a preacher and muftî. Consequently, he wrote the book of Fiqh entitled **Nihâyat-ul-furû'** for the Sultan. Upon the Sultan's death in 901, he came to Bursa, and thence to Istanbul. The books entitled **Tahzîb-ush-shamâil** and **Hidâyat-ul'ibâd-ilâ-sabîl-ir-rashâd,** which he wrote for Bayazid Khan II., added to his fame. He joined the Yundu expedition and caused the conquest of Meton city. He encouraged and incited Yavuz Sultan Selîm Khan to perform jihâd against the Shî'îs. To this end he wrote the book **Assadâd fî fadâil-il-jihâd.** Joining the Chaldiran expedition, he encouraged the army with his preachings. During the combats, he prayed and the Sultan said, **'Âmîn.'** Preaching for ten years in Sarayköy and in Uskup, he caused many disbelievers to become Muslims. He joined the Angurus expedition with Sultan Sulaymân (the Lawgiver), and the

invocations which he pronounced for victory were accepted by Allâhu ta'âlâ. Then, going to Bursa, he wrote various books. He was very much learned in chemistry. He built two masjîds (small mosques) and two Jâmî's (big mosques). He passed away in 938 [1532 A.D.]. He is in his tomb near Mulla 'Arab Mosque at the Mulla 'Arab Quarter in Bursa. His books entitled **Tahzîb-ush-shamâil** and **al-Maqâsid fî fadâil-il-masâjid,** which are about Sîrat-i Nabawî, are well-known. The book entitled **Shaqâiq** contains his detailed biography.

38— SOCIAL JUSTICE, SOCIALISM, CAPITALISM

The term social justice should not be mistaken for the terms socialism and socialist. The meanings of these two terms, which are similar in utterance, are quite far apart. In fact, they are antonyms. The case is like that with the two statements that are supposed to be said about a person, "He is reliable in his word," and, "He is reliable in word only": the former means that he always tells the truth and the latter means that he does not tell the truth. Likewise, social justice means that everybody gets in return for his labour what the sweat of his brow and his wrist deserves, and he cannot be exploited by others. The blessing of earning is a reward for labour. All the sources of revenue for a country are to be tapped. He who works much gets much. Earning requires hard work. The Islamic economy has been built upon social justice. An extensive place has been assigned to private enterprise so that everybody can do the work he likes. No one has the right to interfere with the earnings from the sweat of another's brow. Islam recognizes the right to own property and to dispose of it. Nobody lays hands on or snatches away another's property. It even commands us to protect another's property. The abuse of this justice, the exploitation of the working people's rights and earnings by a lazy, cunning group is possible through either one of two ways: socialism or capitalism.

1— The first type of exploitation is socialism. An Arabic translation of this word is **al-ishtirâkiyya.** Socialism means state capitalism. In socialism, all natural resources, industries, agriculture, trade, and culture have been nationalized. Personal enterprise is prohibited. Everybody has to do the work assigned by the capitalist state and work where the state orders him to work.

The earnings or salary for the labour are given to the State: The fortunate minority that has obtained power within the State government takes away what the people earn by the sweat of their brows. They give the people as much food, drink and clothing as to enable them to live in worst conditions. A certain group exploits the people. The duty of this minor group is to oppress and torment the people, to tell lies, to slander, and to propagandize. All earnings are spent so that this group may lead an extraordinary, pleasant and comfortable life, and so that their plans may be fulfilled.

Russia, which was ruled with socialism, was the world's greatest country of capitalism. All the riches and the revenues of Russia were in the hands of five million communists registered in the one and only party, the Communist Party. While the remaining two hundred million or more people were leading a life less developed than the life standards of the most stranded countries of the world, the members of the Cummunist Party were living in more comfort and pleasure and dissipation than American billionaires. The state of Russia was founded in 362 [972 A.D.].

There are two kinds of socialism: The first one is **democratic socialism.** In this kind they can obtain power over the government through free elections. And they may lose power after a new election.

The second kind of socialism is **revolutionary socialism**. Revolutionary socialism is also called **communism**.

In the year 1848, Karl Marx and his colleaque Engels[1] wrote the Communist Manifesto. This manifesto invited all the workers of the world to unite, and asked the united workers to put an end to the capitalistic system of economy with a revolution. Marx and his colleagues, in order to realize this purpose, established the First Workers' International in 1863. This organization, after many civil struggles, perished in 1876. In 1880, the socialist parties in Europe united with one another and established the Second International. This unity among the European socialist parties still survives.

Karl Marx's ideas formed the main principles of socialistic movements. They are: to get rid of the existing regime by using force or revolution and to establish a "dictatorship of the proletariat" in its place. The social revolution that would do away with the capitalistic economic order, contrary to what Marx had

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[1] Friedrich Engels (1820-95).

hoped for, took place not in the much more industrialized countries of Europe, but in Russia, whose ecomony was based principally on agriculture. The Soviet Socialistic Democratic Party, which was established in Russia in 1898, broke into two groups in 1903: the Bolshevik, which means majority, and the Menshevik, which means minority. The revolution of February 1917, which burst out against the czarist regime, was provoked by the socialist liberal and democratic parties jointly. But later, in October of the same year, the Bolsheviks led by Lenin raised an armed riot and seized power by themselves. Lenin and his friends, stating that the society could not be converted to a communistic regime abruptly, proclaimed that they had established a regime that was collectivist economically and based upon the "Soviet dictatorship" politically. They began to establish their regime by violent terrorism. Fifteen million people were killed as a result of this terrorism. One million, seven hundred and sixty thousand of them were those who were executed between 1917 and 1923. These cruelties and executions became even more violent after Stalin became the leader of Soviet Russia in 1924. The Third International was established, and its center was in Moscow. They tried to have all the proletariat of the world make a revolution jointly, being dependent upon Marxist doctrine. In the Second World War, Russia had to ask for help from the Western democratic states, a compulsion which forced Stalin to abolish the Third International in 1943. A while after Stalin's death in 1953, Krushchev slackened the methods of severity and put forward the idea that in a world where capitalists and communists lived together, Marxist-Leninist socialism would become dominant automatically. The disapproval of the relentless policy which Stalin had been following caused communist China to attack. Communist China accused the administrators of Soviet Russia of infidelity against the Marxists-Leninist doctrine. After Krushchev's removal from power in 1964, new Soviet leaders such as Kosigin and Brejnev tried to stop the breaking up of communists. But their efforts proved fruitless. Communism collapsed in Russia.

Revolutionary socialism tried to seize power by inciting riots and chaos, by causing general strikes, by guerilla wars, by the invasion of foreign communist forces, or by coups d'état, and after seizing power it established a totalitarian regime. By eliminating other social, economic, and doctrinal groups and by demolishing parliamentary regimes, it established the dictatorship of a single party. Socialist currents began with the improvement of

industrialization. In economically stranded countries, such as Russia and China, it acquired a revolutionary and totalitarian character, thus seizing power in the shape of communism. Likewise, before the Second World War, the socialist current acquired a totalitarian character, such as fascism and national socialism in Italy and Germany and in some South American countries, which were deprived of firm democratic institutions. In fascism and national socialism, the right of private property is recognized concerning the means of production. Karl Marx, who put forward the basic ideas of revolutionary socialism, did not explain how the nature of the socialistic nation to be established would be.

The revolutionary socialists, that is, communists, did not let this socialization remain in the economic field, but they spread it to the political and cultural fields, and they also annihilated the freedom of religion, morals, conscience and family. They deprived man of the right of thought and belief. Communists were hostile against all religions, for no religion approved of their cruelties, oppressions, murders, lies and slanders. Since all religions, other than Islam, are corrupt and possess dangerous and erroneous aspects, it was easy to deceive those people belonging to such religions through lies, propaganda and promises, and their religions were annihilated gradually. Because Islam bears in itself every kind of perfection, maturity, superiority and happiness, no lie, no propaganda can manage to alienate those Muslims who have learned their faith well from this heavenly religion. A Muslim, that is, a person who knows Islam and adapts himself to Islam, cannot become a communist. Communists cannot deceive a Muslim. There is no communism in Islam. Lenin, chief of the communist party, said: “Any nation may become communist, but a Muslim cannot be made a communist, for a Muslim trusts himself to Allah. He who trusts himself to Allah and depends on Allah cannot be made a communist.” In order to make Muslims communists, first they had to try to take away their faith, îmân, and they had to make Muslim children faithless, irreligious. They had to subject Muslims to unprecedented torments and tortures. They had to martyr men of religion and prohibit religious knowledge through torture and death sentences. By annihilating religious books, they had to try to extinguish Islam and bring up Muslim children ignorant of Islamic knowledge.

In communist countries, by establishing councils of atheists, they tried to slander Islam through lies and abominable slanders,

and in this way they used all their means of propaganda. On the other hand, they did not recognize the right of freedom of speech for Muslims, and they prohibited them from answering, from communicating with documents Islam's sublimity and the fact that it has shed light on the way to civilization thru the course of history. Such behavior of theirs is the most valuable document proving that they were wrong in the light of wisdom, knowledge and justice. In a magazine issued in Moscow, it was written: "It is a political trick to make ignorant people worship gods and to reduce the number of gods to three, then to one. God is not the creator but an idea created by men for political reasons. The next world, heaven and hell are inventions of the bishops of the pharaohs of Egypt. Muhammad ''alaihis-salâm' did not come forward as a Prophet. He developed this idea after years of struggles. The Qur'ân is a book narrating his religious ideas." These lies and slanders of communists were against religious and historical knowledge. Âdam ''alaihis-salâm', who was the first Prophet, brought to earth a religion with One Allah. It is written in Ayyub Sabri Pâsha's book entitled **Mir'ât-ul-Haramayn** in detail that the multi-god idea and the worshipping of idols were seen on earth after Idris ''alaihis-salâm'. Belief in the next-world, heaven and hell was existent during the time of Âdam and Nûh and other Prophets ''alaihimussalâm', centuries before the Egyptians. Muhammad ''alaihis-salâm' first announced that he is a Prophet and then he invited people to believe in one Allah. Someone who has a sound mind and knowledge will only sneer at the ignorant and idiotic attacks of the enemies of Islam.

A Muslim sacrifices his life, but never his religion or his belief. This was better understood by the Russians in 1986, in the Afghanistan example. Thousands of soldiers of the red-army, missiles and jets attacked and killed villagers, including women. They took Muslim children to Moscow to make them non-religious. They burned mosques, houses, and foodstuffs. From 1979 to 1989, they shed the blood of more than one million Muslims. But Muslim Mujâhidîs, though they gave thousands of martyrs, never yielded to the unbelievers. Russians, in order to hide this atrocity of theirs from Islamic people, distributed free-of-charge books in Islamic countries in order to make the impression that there is freedom of religion in Russia, that it is free to learn Islamic knowledge and to worship accordingly. Muslims living in Russia were unaware of such publications because they were only sent to other countries. Their distribution in Russia was

prohibited. It was treated as an act of treason against communism. Out of these books, in 1986, we obtained some while they were being distributed to the Algerian people. They are Arabic books offset by the state on extradelux paper and well bound. The date is given as 1400 hijrî, and the name of Tashkand is apparent. Inside the books there are pictures of several communists dressed as if they were Muslims, and beneath the pictures were written Islamic names, e.g. the muftî so and so, imâm or head of religious affairs, etc. It was a communist ploy completely contrary to the atrocities perpetrated in Afganistan against Muslims. So cleverly were they prepared that someone who did not know the Islamic religion well enough, and the real face of communism, could be easily deceived by these tricks and lies. Thus, by considering a ferocious enemy of Islam as a friend, they could fall into eternal perdition. What kind of humanity was that? What kind of civilization was that? That savagery of the communists overshadowed the brutalities of Neron and those of the Inquisition.

Communism is not a branch of knowledge, nor is it a dogma. It is a dictatorial and cruel form of government. There is only one single party, the communist Party. All the people have to submit to this party's program, to think as it thinks, to speak as it wants them to, and above all, to be irreligious. Those who will not conform are condemned to death and hurled into a fire or subjected to another way of torment which ended in a death of hellish pain. There, no one is certain about his life. Anybody may be killed any time, or he may be put into a dungeon. A cunning committee of the party governs the people with dictatorship and cruelty. All the administrators and commanders are henchmen, and lick-spittle for this committee. They are all afraid of one another and each lives in horror with apprehension of the day of his being the victim of a slander.

They are imperialists. They have been longing intensely to spread over the entire world. They have agents and spies in every country. They propagate communism on the one hand, and, on the other hand, they hunt the ignorant and the unemployed by giving them plenty of money and by exposing them to various ways of pleasure and dissipation; vagabonds without any family education, people with no religious knowledge easily get caught by their traps. They establish groups of anarchists and highwaymen. By establishing political parties under attractive names, such as the laborers' party or the workers' party, they try to appear and to become authorities in a national assembly, in order to obtain the

government. Publishing newspapers and magazines to incite workers and villagers, they slander and make fun of Islam, men of religion, merchants, and people who open business institutions with the sweat of their brous. They strive to derange the State's order, to overthrow liberal governments, and, in short, to make everyone hostile towards one another, to foment rebellions and civil wars. They have recorded the names of the men of religion, of nationalistic, anti-communistic and educated people whom they are planning to kill first. Communist spies and native servants that they trained cannot establish a cooperation with the army or with men of religion, for officers are well-educated, honest, mature, and patriotic people. They will not let themselves be used as stooges for communists' base plans. Therefore, they try to trickle into the army as soldiers and supplementary officers. They try to mispresent communism as a heavenly life supplying all sorts of freedom. Lenin, who was first to practise the Karl Marx doctrine, said: "Always lie! If one-thousandth is believed, we will gain a great advantage. Throw mud at the white wall! Never mind if it does not stick but falls down. At least, it will leave a stain behind." For this reason, they always lied. They said, "the paradise of communism", about Russia, where, in fact, all the land belonged to the State. The same was being done in communist satellites and colonies, where they encountered the people's reaction. In the first communist revolution in 1917, and in others, they had promised to give land to the villagers. The revolution having been accomplished, agriculture was collectivized. Lenin's promise to Russian peasants (Moujiks or Muzhiks) that he would divide large land areas belonging to the czarist government and distribute them among them, was transformed into "Deliver all your crops and cereals!" after the revolution. All the villagers, men and women were forced to enter the collective farms and the State farms. Like men, the women were cruelly made to work in the heaviest jobs under the oppression of male bosses. Meanwhile the members of the party settled in the villas and apartment houses that had been built without any labour, service or right on their own part, and there they led a luxurious life. They ensconced themselves on the possessions and property whose owners they had killed. Seeing this, hungry and needy people revolted. Thousands of poor people were executed by shooting, yet their resistance could not be prevented. In 1921, they had to give each farmer a small piece of land. But in 1932, Stalin barbarously took them back. Ninety percent of the land areas in Russia was collective farms and State

farms. The former owners of these land areas worked there in the service of the State in return for a bare pittance. The peasant, who had been coaxed into rebellion with bright promises was a mere means of production like the horse of an irrigation water-wheel. Being in this position, the people, who were made to work by force, did not handle the state property with care. A report given to the Central Committee of the Communist Party in East Germany in December 1959, stated that in the collective farms incendiaries and sabotages were on the increase. In the months of July, August and September of the year 1959, more than nine hundred sabotages were recorded in the farms, and the destructions of real estate cost four million dollars. Under this oppressive employment, production fell and projects could not be fully accomplished. As Malenkov explained in the Soviet Supreme Council on August 8, 1953, of the nine hundred and ninety-seven billion rubles reserved for investments between the years 1929-1952, only nine percent was used for agriculture, sixty-four percent of it was invested for heavy industry. Under these conditions, famine commenced in Russia in 1382 [1963 A.D.] and Russia had to buy wheat from Europe and America. This crisis was mostly caused by the prohibition of private enterprise in agriculture and by the confiscation of the people's earnings by force. And in animal-breeding, not even the numbers of animals during the czarist era were reached. Diminution of agricultural power drifted the communist dictatorship, which was based upon cold war and falsely-adorned propaganda, to dearth and misery. It resulted in the destruction of the regime. Consequently, the most bloody, the most cruel, the most irreligious dictatorial regime that history has recorded, and which was based on savagery and lies, was gone once and for all.

According to an article in the Pravda newspaper, which appears daily in Moscow and is published with the signature of Bagirov; in Azerbaijan alone, fifty-six rebellions burst out against the communist administration. With such behavior, the people revealed the deep grudge and hatred they bore against the communist regime. The wars of independence fought by all the slave nations moaning under communist imperialism were suppressed by blood and fire of the Russian army. However, **"What is essential in temporary property is nonexistence"**; Likewise did the pomp of these usurpers, cruel traitors come to an end. Eventually, they, too, collapsed and perished, for our religion declares: **"Cruelty will not survive."**

2— The second economical system canceling social justice and usurping human rights is **“capitalism.”** Here, there is private enterprise, yet this is only for a limited number of capital owners. These capitalists have obtained the sources of production and have been employing the people as they like and exploiting their earnings. The representatives of trade unions that are supposed to protect the laborers are another band of exploiters. The difference between the life standards of the capital-owning fortunate minority and the poor laborers is a horrifying abyss. There is social justice in name only. But the differences between social ranks have grown. The poor worker has been oppressed under the command and pleasure of the capitalists, and he has been bowing apologetically before his arrogant master in order to get a small part of the reward of his own labour. Since most of the capital owners are Jews, enmity against Islam prevails in capitalist countries, and zionist and missionary organizations there spend billions to demolish Islam.

Islam has prevented the reign of capital and in order to remove the abyss between the employee and the employer, and it has provided the employee with a right to share in the capital and in the profit. Everbody can invest their money in a business. They can earn a great profit. Thus the money is not put into a bank. Banks cannot exploit the people by taking interest. Moreover, the rich have been commanded by Islam to pay zakât to the poor. This is the only form for the basis of social justice. Zakât means to pay one-fortieth of one’s property to those who have the prescribed qualities. In Islam, those who are healthy enough to work are prohibited from begging.[1] Zakât is paid to those who are too ill or too disabled to work and to those who can work but earn their living with difficulty. Allâhu ta’âlâ created one such poor person in every forty people. A rich Muslim who gives them zakât both gains Allah’s love by doing his duty in Islam and performs his social responsibility. He also protects his property and wealth against the rights and the attacks of the poor. If we calculate the national wealth and give one-fortieth of it to the needy, the danger of communism will not arise in any country. Nor will there be any reason why it should arise. Zakât, ’ushr (a kind of zakât), and alms are a kind of a social provision, and they are the divine precautions commanded in order to prevent economical disasters. The more

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[1] The first chapter of the fifth fascicle of **Endless Bliss** provides detailed information about ‘zakât’.

they are obeyed the better will the pestilence of communism be prevented.

Furthermore, Islam has imposed commercial ethics, and thus eliminated the struggle between classes. In Islam, both the president and a shepherd have the same rights and they bear equal responsibilities. There is no injustice, but there is brotherhood. It has established a huge institution of wealth, the **Bayt-ul-mâl,** whose funds are accumulated through zakât, thus blocking the way to poverty and famine. Hence, instead of the employer and the worker, a partnership, a joint ownership has arisen. Everybody works willingly, every laborer gets a recompense for his labour. A hadîth-i-sherîf orders: **"Pay the worker what he deserves before the sweat of his brow dries up."** The State cannot get anything from the people by force. The Bayt-ul-mâl, which is the people's property, can be utilized by no one but those who have the right. There is only one single alternative that will, always and everywhere, establish social justice, and that is the just and liberal economy taught by Islam. The Islamic religion provides full social justice. It prevents the faintest possibility of socialism, communism, or capitalism to develop. It completely eliminates the exploitation of human rights.

Spreading Islam, Islamic traditions and morals is the most effective weapon to be used in fighting against communism, and that is why these things communists fear the most and why they call Islam their arch enemy. According to the communists, people who have respect for their country, their nation, their state and morals, people who know their religion and value their religion are "intoxicated people." It is possible only with the help and assistance of a strong state for Islam and Islamic morals to be correctly learned, and for the people to be free from being deceived by lies and traps due to religious and scientific ignorance. The hadîth-i sherîf, **"Religion is under the protection of swords,"** clearly indicates this meaning. Therefore, we have to work with all our might for the existence and strength of our state. It must be well known that if we have a strong government, then we will be free from the fear of communist assaults; on the other hand, if the government is weak, then we will be driven into a communist revolution, brothers will attack one another, and we will lose our wives, daughters, homes, and properties. Therefore, we should not be put to sleep by the narcotics of laziness and unawareness, and we should always try to help our state and government.

It was an Iranian named Mazdek who invented communism.

He claimed to be a prophet. He was a magian. He said that everybody's property and wife were for the common advantage. Although Qubâd, the Iranian Shâh, believed him, his son, Nûshirvân, killed him and also his eighty thousand men. These facts are written in the dictionary **Burhân-i qâti'.** Ahmed Cevded Pasha 'rahmatullâhi ta'âlâ 'alaih', in a book of his which consists of fifteen pages, writes that communism will spread over Europe and Asia and that the Muslims will escape this nuisance.

39— ANSWERING THE SLANDERS OF AN ENEMY OF ISLAM

Our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: **"Every child comes to the world with a pure soul so as to become a Muslim. Later their parents make them irreligious."** This implies that it is necessary to teach Islam to children. Their pure souls are suitable for Islam. A child who has not learned Islam will misunderstand Islam by believing the lies and slanders of the enemies of Islam. It will think that it is retrogression or evil. If a person who is ignorant of Islam and has never received any religious instruction or understood Islam falls into the traps of the enemies of Islam, he will learn something quite different, altogether foreign in the name of Islam. He will fall victim to the poisonous inoculations and shamelessly fabled writings directed to him. He will not find peace in the world. And he will be caught in the endless calamities and tortures in the next world.

Every Muslim, nay, every person, must know how low, how base the slanders, which are fabled by the enemies of Islam in order to deceive young people, are. And in order not to drift into calamity by believing these lies, we should understand the sublimity of Islam, see that it supports knowledge, science, morals and health, and that it advises work, progress, cooperation, and mutual love. A wise, vigilant and cultured person who has understood Islam correctly and well, will not believe the lies of the enemies of Islam. Seeing that they are religiously ignorant, unlearned, deceived and wretched people, he will pity them. He will wish that they recover from that disastrous state and come round to the right course.

We have come across a pamphlet of several pages scribbled shamelessly by such a deceived ignoramus of the religion in order to spread the poisonous slanders he had been taught, to imbue the

healthy souls with the spiritual disease that drags him to endless calamity, to spoil and degenerate good people. Those who see the book may be beguiled by the title of its author into crediting him with being an authority and they may think that its contents are based upon observation or knowledge and that they bear value, while the fact is quite the other way round and the book slanders the truth, maligns goodness, and blemishes the very name of virtue. To assuage the anguish it causes, it has been deemed expedient to write the truth in answer to the squalid slanders quoted in the following twelve paragraphs. Pure-souled youth, seeing these basely fabricated slanders and the truth of the matter, will clearly recognize the tactics and tricks of the enemies of Islam and closely know those block-headed, wicked-souled unbelievers, who claim to be progressive:

1— "The religious thought and method that have interfered with social life are like fetters restricting social progress," he says.

Answer: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"Work for your worldly affairs as if you would never die!"** A hadîth-i-sherîf quoted by al-Imâm al-Manâwî states: **"Al-hikmatu dâllat al-mu'min". (Scientific knowledge is the lost property of the Believer. He should get it wherever he finds it!)** Whether inimical or friendly, all men of science unanimously state that the Islamic religion supports the progress of societies and sheds a light on the way to civilization. For example, British Lord John Davenport (1597-1670) stated: "No people have ever come who respected knowledge and culture more deeply than Muslims do,"[1] and explained in detail with examples and documents that Islam guided societies to progress and welfare.

In a speech to an enormous audience in 1972, Dr. Chris Traglor, American professor of history at the Technical University of Texas, stated that the source of inspiration and development for the European Renaissance was Islam, that Muslims, coming to Spain and Sicily, had laid the foundations of modern techniques and developments and had taught that scientific progress would be possible only through improvement in chemistry, medicine, astronomy, navigation, geography, cartography and mathematics, and that these branches of knowledge had been brought to Europe through north Africa and Spain by Muslims. He further stressed the contribution of written Islamic knowledge on valuable

[1] **Hadrat Muhammad and the Qur'ân,** Part I, Chapter 1; London.

parchments and papyri in the useful development of the modern press.[1] The lies of an immoral, vicious enemy of Islam, who has no share in knowledge besides sheer title, certainly cannot cover up this fact. The sun cannot be plastered with sticky mud.

2— "It is necessary," he says, "to rescue the State from the fetter of religion. To catch up with the contemporary western civilization; attainment of a real secular system is required."

Answer: In Islam, completely liberal democratic States based upon knowledge, morals, righteousness and justice have been established. It protects the State against being a plaything in the hands of political swindlers. Capitalists, dictators, and servants of communism deem such a free regime as a chain, a fetter against their own cruelty, oppression, and immorality. Murderers, thieves and dishonest people see justice and criminal code as chains for themselves. There is no need to tell about the ignorance and idiocy of a disbeliever who uses secularism as a means for his enmity against the religion and who tries to demolish Islam under the camouflage of that word. What this man wants is not the disintegration of the religion from the State but the destruction of the religion. It is understood that a blockhead who expects the State's and the nation's progress not from knowledge, science, working and morals but from destruction of Islam, which represents all these virtues, and who longs for the western immorality, obscenity and egoism, is devoid not only of wisdom and knowledge but also of morals.

3— He says, "Still making the people insensitive with Islam's philosophy of contentment, they expect to turn individuals into a state of not demanding for their own rights. On the pretext that they will prevent communism, they defend the concepts of slavery and the next world held by the people. Contentment is an expression of exploitation. Followers of Islam propagate this exploitation."

Answer: Few phrases could rival in farcicality the phrase, "Islam's philosophy of contentment." We have explained what philosophy means in various places of **Endless Bliss** and clarified that there cannot be philosophy in Islam. Such an incorrect phrase shows that a person who uses it knows nothing of Islam or philosophy and that he, by memorizing various phrases without being aware of their meanings, makes up masses of words in order

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[1] Weekly Periodical, **The Muslim World,** Pakistan, August 26, 1972.

to spread his enmity against Islam. For centuries the enemies of Islam have been disguising themselves as religious men and doing their damage under such a mask. But today they attack under the guise of various professions and arts after obtaining a title or position. Those liars who, in order to deceive Muslims, disguise themselves as scientists and present their non-scientific statements as scientific knowledge are called **"impostors of science"**. Not only Islam but also the ethical books of every nation praise contentment. Contrary to what this impostor of science fables, contentment does not mean giving up one's rights and being idle. Contentment means to be content with one's rights, with what one earns, and not to violate others' rights. This does not make people idle but encourages them to work and make progress. Islam, contrary to this impostor's fibs, does not defend slavery; on the contrary, it commands emancipation of slaves. Slavery exists not in Islam but in the regimes of dictatorship and in communism. The heavenly books and the Prophets ''alaihimu-s-salâm', whose miracles were seen, reported the existence of the next world, and wisdom, knowledge and science cannot deny it. What this unlearned heretic says, however, is solely emotional and an absurd obstinacy. He supplies neither a reference nor a scientific basis. Belief in the next world causes order, justice, mutual love, and unity in societies and countries. Disbelief in it leads to vagabondage, idling, loss of the feeling of responsibility, egoism, discord, and hostility. It is certainly good to believe something useful. It is reasonable and necessary to avoid something unsubstantiated, baseless, and vain. Islam refuses exploitation as well as disregarding one's own rights. As exploiting is sinful, likewise it is not permissible to condone one's being harmed. In Islam, ignorance, laziness, neglecting one's rights and being deceived are not excuses; they are guilts. There is a famous saying that states: **"He who acquesces in being harmed does not deserve being pitied."** How can exploitation ever exist in Islam? How can a person with knowledge and reason ever say so? Hasn't the ignorant person who says so ever heard about the âyat-i-kerîmas and the various hadîth-i-sherîfs defending individuals' rights? Not knowing or not having heard of them is not an excuse for him!

4— "The East, absorbed in and opiated with the religion, has become ill. Having imân is slavery," he says.

Answer: Any reader of history will clearly see the superiorities of the Sahâbat al-kirâm ''alaihimu-r-ridwân' and the fact that Islam has formed active, studious, equitable and courageous

nations. Thousands of examples and millions of books showing this fact are in the open. It is sad that a blind person does not see the sun. Is it the sun's fault that he does not see it? What is the value of an ignorant, deceived person's slandering this valuable religion, this source of happiness and civilization, which is admired by all wise and cultured men, friend and foe alike? Sayings and writings reflect their owner. Many people, when they become angry with their enemies, attribute their own evils to them. Every container will leak what it contains. So the words of a base person are like himself. A person who is subjected to swear-words is like a diamond that has fallen into the dirt. An evil person's attacking Islam is not surprising. What is surprising is that some people take these groundless, absurd slanders as true, believe them and end in disasters. These slanders are not worth answering. It is useless to try to tell a blind person about the sun's existence or to tell a person with a sick bile or liver how sweet sugar is. Perfections and superiorities cannot be explained to sick, dirty souls. Answering them is intended to prevent others from believing them. Medicine is for protecting the patient against death, not for enlivening the dead.

Let us quote two of the millions of passages praising Islam's illuminating the way of civilization. We will select them not from the East, which he slanders and dislikes, but from the West, which he admires: Mocheim[1] said: "It is an absolute fact that the scientific knowledge, physics, chemistry, astronomy and mathematics, that has spread over Europe since the tenth century was adopted from Islamic schools, and that especially the Muslims in Andalusia (Spain) were Europe's masters. The Romans and the Goths had struggled for two hundred years in order to capture Andalusia, whereas Muslims conquered the peninsula in twenty years. Crossing the Pyrenees, they spread up to France. Muslims' superiority with respect to knowledge, wisdom and morals was no less than the effectivity of their arms." Lord Davenport said: "Europe is indebted to Muslims today, too. Hadrat Muhammad ''alaihi-s-salâm' said: **'Dignity, honour and superiority are measured not by property but by knowledge and wisdom.'** Islamic States have been administered by the most powerful hands for centuries. Muslims' spreading over three continents has become the most honourable victory in history."

While this ignorant psychopathic person wrote in his pamphlet

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[1] Jean Mocheim, German theologian and historian, d. [1755].

that the East was absorbed in and opiated with the religion, those non-Muslim but impartial writers such as John Davenport, the British Lord, wrote with their reason: "As the Muslims in Andalusia were sowing seeds of knowledge and science in the West, Mahmûd al-Ghaznawî spread knowledge and wisdom in the East, and his country had become a hub of scientists. The Islamic Ruler increased production, and the wealth he had gathered from resources was used in doing good deeds and for the progress of the country. As welfare and civilization made such progress in the East, Louis VII of France captured the town of Vitri, set fire to it and burned thirteen hundred people. In those days, civil wars sprinkled death in England, where the land was not cultivated, and everything was destroyed. In the fourteenth century, Anglo-French wars were so tragic, so destructive that history had not seen the like. But in the East, in Muslim countries, Firûz Shâh Tughluq III, who became the Emperor in Delhi in 752 A.H. (1351), built fifty barrages and canals, forty mosques, thirty schools, a hundred public lodgings, a hundred hospitals, a hundred public baths and a hundred and fifty bridges until his death in 790. In India, welfare and happiness reigned in the country of Shâh Jihân. He had 'Ali Murâd Khan, an engineer, build the Delhi Canal. Marble fountains with water jets and public marble baths were built at every part of the city. Each house was supplied with water. The country was in security."

5— "Religion is an expression of fatalism and contentment. It is an idea pertaining to the next world, which muzzled the oppressed and the hungry. It teaches that, in order to attain the blessings of the next world, it is necessary not to be very wishful in this world. The joy and need of living have broken fatalism and contentment and engendered a struggle for earning better and more. Religions are afraid of those who are against the systems that are dependent upon frozen, moulded customs. The opium of religion makes man insignificant, subordinate, and lifeless," he says.

Answer: Such lies and abominable slanders are not worth answering, for, a wise person who knows the truth will not believe them. Yet, although the enemies of Islam are not wise, they are cunning and, in order to deceive the youth they busy them with vain, useless things, give them the opium that is pleasant for the nafs and suitable for their lust, thus preventing them from learning religious knowledge. It is imperative, therefore, that we briefly write the truth to protect the distracted, confused and perplexed

younglings and warn them against believing these lies, which are intended to drag them into perdition. A fortunate young person who reads the six fascicles of our book **Endless Bliss** well will learn Islam correctly and precisely. He will not believe any slander, because our Prophet 'sall-Allâhu 'alaihi wa sallam' recommended that we should be learned, by stating: **"He who has knowledge will become a Muslim. He who is ignorant will get deceived by the enemies of religion."**

It is right that religion teaches belief in fate and contentment. But fate, contrary to what this poor ignoramus thinks of it, does not mean not to work or not to wish much. **Qadar** means that Allâhu ta'âlâ knows beforehand what people will do. Allâhu ta'âlâ commands men to work. He praises those who work. He declares in the ninety-fourth âyat of the Sûrat an-Nisâ: **"People who perform jihâd, work and struggle are higher and more valuable than those who sit and worship instead of performing jihâd."** Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"Allâhu ta'âlâ likes those who earn by working."** As is understood well from historical studies and from the twenty-eighth chapter, entitled **Earning and Trade**, of the fifth fascicle of **Endless Bliss,** Islam is the religion of working and earning. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' commanded daily progress and improvement by saying: **"He who has remained at the same grade on two** [successive] **days and has not made any progress, has deceived himself."** He also declared: **"Do not postpone your work to tomorrow, or else you will perish!"** and **"Learn foreign languages. Thus you will be safe against the evils of the enemy!"**

It is extremely unfair and base to say that thinking of the blessings of the next world will prevent working. The hadîth-i-sherîfs, **"He who earns by working will be shining like the full moon on the Day of Rising;" "The scholars' sleep is worship;" "Earn what is halâl and spend it for useful reasons;" "The sins of the person who lends money to his brother-in-Islam will be forgiven;"** and **"Everything has a certain access leading to it. The access to Paradise is knowledge,"** command us to earn by working and state that people who earn through good ways and spend on doing good deeds in the world will earn the next world. "Religion prevents people from revolting. Therefore, it is opium," he says. These silly statements of the author very well reveal his lack of understanding the religion and civilization. It is obvious that foolish talks of this sort do not express knowledge or research. They are nothing but an opportunism which is intended to flatter

communist-souled chiefs, and thus to obtain a post through blindfolded enmity against the religion. Those who gave their faith away in order to obtain what is worldy are called **"impostors of religion"**, who have always been wrong and drifted into calamity. Their chiefs, with whom they tried to ingratiate themselves, have fallen from their positions, like every mortal being; these chiefs, being judged in the just presence of Allâhu ta'âlâ whom they denied and resisted obstinately, have rolled down into endless torment. Their fawners have forgotten about them and, transferring to other parties for their personal advantages, they have readapted themselves to worshipping other mortals.

6— "In Arab countries, where laws of the desert have been made dominant, they have been attacking materialism and materialistic philosophy," he says.

Answer: Formerly, the enemies of religion used to memorize a few valuable words from the great men of Tasawwuf, write and say them recklessly without understanding their meanings and pretend to be men of Tasawwuf, thus trapping the youth. But now, by memorizing a few of the words of western scientists and idealists, by holding overcoats and filling wine glasses of their masters and toadying, they get a diploma and seize a post. Playing the part of cultured learned men of knowledge, they vomit their enmity against Islam into the words which they have memorized, present them to the youth and attempt to deceive Muslim children by showing them as masons' and communists' attractive food.

Ignoble people who lack scientific knowledge and who have obtained diplomas through unlawful ways and attack Islam under the mask of "scientist" are called **"impostors of science"**. At one time, one such fake scientist became the authority of a district with the help of his dubious diploma; seeing that the people did not regard him as a person of consequence, he held a meeting, gathered the villagers and men of religion and spewed such terms as 'materialistic philosophy', 'modern', 'illuminated men'. Seeing that everybody respected the men of religion and took no notice of him, he had a fit of rage. He uttered base terms exposing his dirty character and evil thoughts. Meanwhile, alluding to the men of religion, he said, "He who has not been to Europe is an ass." The Muftî Efendi, being out of patience, said, "Has your exalted father ever honoured Europe with his presence?" When the other deigned to give the reply "No" with a coarse voice, the Muftî

Efendi concluded, “Then, your exalted person was sired by an ass.” Thus the authority was hoist with his own petand. The “progressive”, “illuminated” but block-headed and ignorant people, who do not know of the excellence of Islamic scholars or of the famous, honoured superiority of Islamic civilization that fills libraries worldover, have attacked Islam’s steel fortress with popguns as such, and they have all disgraced and routed themselves.

7— “People who caused economic declines took advantage of those words that suggest contentment with a bare pittance and only a coat, which shows the religion’s narcotic effect. Civilization means to wish for more economic prosperity and to struggle for this. But the religion broke and benumbed these movements for the development of the society with such suggestions as contentment with fate, the next world and spirituality,” he says.

Answer: Here is another living picture of toadying which we have portrayed in the preceding paragraph! What a whopping lie it is to say that Islamic fighters, who spread over three continents in thirty years, defeated the armies of Persia and Rome (the two greatest empires of the time and especially brought the whole Persian Empire to an end) and who won the love of every nation owing to their justice and beautiful morals, were benumbed, drowsy people who were given opium! One who knows even a smattering of history will only laugh and be disgusted at this ignoble, base slander. Islam commands people to work and make progress and promises Paradise to those who earn and help the poor. If this writer had seen the works of Islamic art, which Europeans and Americans marvel at, and their articles praising Muslims’ accomplishments in knowledge and science, he would have perhaps been ashamed to scribble these lines. We say ‘perhaps,’ for it is a virtue to bear the feeling of shame, and it would be futile to expect shamefulness from a non-virtuous person.

Islam commands Muslims to work and earn. Contentment does not mean to be content with “only a coat” and sit idly. Muslims are not so at all. Contentment means to be content with one’s own earnings and not to cast a covetous eye on others’ earnings. It was Islam which brought civilization to Europe, for Islam shows the ways of economic prosperity and commands people to work for attaining it. The following hadîth-i-sherîfs, and many others, show that the statements quoted above are basely invented slanders:

"The most benevolent, the highest of people are those who are the most useful to people;" "The best of favours is to give alms;" "The most benevolent of you is the one who supplies people with much nourishment;" and **"The most benevolent among you is the one who does not expect from others but works and earns."**

8— "What has handicapped efforts of reaching a standard civilization in the course of history is the imperative power of religion. The imperative authority of religion, which hinders the purposes of revolutions, should be annihilated," he says.

Answer: This fake scientist repeats "civilization" and strives to hypnotize young brains with this magical word. He thinks it is civilized to establish enormous, heavy industries and to make electronic machines and nuclear-powered factories as means of using fornication and women as diversions and to become bosses by smuggling foreign exchange, lying, deceit and speculation or to satisfy bestial desires by living at the expense of the working class. The civilization that the scholars of Islam described and commanded Muslims to attain is **"Ta'mîr-i bilâd wa tarfîh-i 'ibâd",** that is, it is to develop countries by constructing buildings, machines and factories and to utilize technology and all kinds of revenues for people's freedom, welfare and peace. In the twentieth century, only the first of these two aspects of civilization exists. Although improvement of techonology is dazzling, economic and technical discoveries are being used for enslaving people, for cruelty and oppression. Communist states and dictatorial regimes exemplify this. The twentieth century is a century of technology. It is far from being a century of civilization.

This socialist writer is very realistic in his wish for annihilating the religion, for Islam prohibits immorality, dishonesty, exploitation, hypocrisy, dictatorship, denouncement and, in short, every kind of bad behavior that gnaws at humanity. An evil-spirited person of corrupt character certainly does not wish that goodness be done. Base defeatists certainly fear the constructiveness of Islam. This dishonest unbeliever calls history to false witness in order to make it believable that Islam has handicapped civilization. If he had a smattering of history, perhaps he would restrain himself a little. Even non-Muslim historians acknowledge the fact that Islam has served civilization and shed light upon modern development in Europe and America.

It is understood that this ignorant impostor of science is not intelligent or literate enough to concoct these fibs by himself. He

strives to belittle Islam by quoting the attacks that have been rightfully directed against Christianity in Europe. But, because he is wrong and because his seeing and understanding as well as his knowledge are little, he makes a mess of it.

It will be apropos at this point to tell about those who are hostile against Christianity and why they attack it and to explain that similar attacks cannot be directed towards Islam:

Christianity, which lost its divine value altogether in the time of Constantine the Great, became a means for political advantage. The clergy opened bloody wars against non-Christians. They forced everybody to become Christians blindly. Luther went too far in this crazy attack. He was furiously angry with any religion, any nation that was not Protestant. The missionary organization, on the other hand, tried to confuse the thoughts and mislead the consciences and propagandized Christianity through new articles daily. Christians' attacks, which were compatible neither with knowledge nor with science and which were sometimes carried on through bloodshed and sometimes through deceit, engendered an enmity against Christianity in Europe in the eighteenth century. It was written that the priests had been deceiving the people, forcing them to believe in superstitions and striving to enslave everybody to their ideas. But this enmity did not remain against the Christian religion only. There appeared people who attacked every religion. Instead of seeing that the priests' evils originated from the defilements and alterations in the religion, they thought it originated from the religion. Without studying religions, they attributed the evils of Christianity to the religion and attacked religions. One of those who went furthest in the enmity against religion was Voltaire. Like Luther, he, too, slandered Islam and, thinking that our Master, Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', was as Luther described him, he spoke ill of him. Without studying Islam, these people, too, like Christians, attacked all religions.

For the first time in the nineteenth century, Von Herder, a German, said that bearing enmity against religions blindly was as wrong as blindly christianization by force. He advised the necessity of studying religions, particularly Islam. Thus, people in Europe began to understand Muhammad's 'alaihi-s-salâm' life and the astonishing superiorities of the lightsome path shown by Islam for the administration of individuals, families and societies. Carlyle, one of the British thinkers, praised Muhammad's ''alaihi-s-salâm'

life, moral qualities and accomplishments under the heading **A Hero Who Is the Prophet** in his book **The Heroes,** which he wrote in 1841. In this book he wrote: “An exalted person who administered hundreds of millions of people for twelve centuries and who caused the establishment of civilized states in the East and in the West could never have been a counterfeiter as Luther and Voltaire wrote. A low person could not realize Hadrat Muhammad’s ‘’alaihis-salâm’ accomplishments. Only a perfect person who possesses faith and morals can give faith to others. Muhammad ‘’alaihis-salâm’ was born for improving people. If it had not been so, no one would have followed him. Muhammad’s ‘’alaihis-salâm’ words are true, for a liar cannot establish even a home, let alone a religion.” In the time of Carlyle, there were no correct Islamic books in Europe. But, with the help of his keen sight and studies taking many years, he did not believe the lies of Christians and of the enemies of the religion and was able to see the historical truths. Today, many Islamic books are being translated into European and American languages, and the misunderstandings and uncertainties in Carlyle’s historical writings are being clarified.

If Luther’s abominable articles against the Qur’ân al-kerîm and the horrifying story fabled by Voltaire about Muhammad ‘’alaihis-salâm’ are compared with the article **A Hero Who Is the Prophet** by Carlyle, one will understand well how differently Islam is viewed by fanatical Christians or ignorant enemies of religion and by men of knowledge and observation. After Carlyle, British scholar Lord Davenport detailedly explained the beauty of Muhammad’s ‘’alaihis-salâm’ life and moral character and the fact that the Qur’ân al-kerîm is a source of knowledge guiding people to happiness and gave silencing responses to those who slandered the Qur’ân al-kerîm and Muhammad ‘’alaihis-salâm’.

As is seen, today the enemies of Islam, for inciting the fire of slander, receive poison from three sources: the Christian missionaries, people who attack religions blindly, such as Voltaire, and communists who use people like animals and machines by annihilating every kind of truth and goodness.

9— “Religion is to put up with what one has and to take contentment, sufferings and inequalities for granted. It is to fix the existing limits in a socitey. It prevents attainment of a better life that decreases the differences between [social] classes and hinders exploitation. These oppressions have been done with the fear of

Hell. People who suffer are consoled with Paradise. It has killed the personalities of individuals," he says.

Answer: He wants to imbue Muslim children with the poisons he has received from the aforesaid three sources, but he cannot manage it. Today young people read Islamic books and learn their faith correctly. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"A person with equal earnings on two** [successive] **days has suffered loss. The Muslim has to make progress daily."** A wise young person who has heard of this command and carefully read about the command **"Forwards!"** by Hadrat 'Umar, the Caliph of Rasûlullah ''alaihis-salâm', will certainly not believe the lies of this ignorant person, who passes for a "progressive" man. Islam commands not the approval of inequalities but justice and their eradication. The hadîth ash-sherîf, **"I came in the time of a just ruler,"** praises even the justice of the disbelievers without heavenly books. A hadîth ash-sherîf written in **Al-Munâwî** and **Ad-Dailamî** states: **"People who will be first to enter Paradise are the just judges and the just statesmen."** Does this hadîth sherîf command and wage sufferings and inequalities, or deter them? Our readers' conscience will certainly answer this correctly, and it will be understood very well how heretical the irreligious author is and whom he is striving to serve.

Islam commands zakât, lending, and mutual help. It informs that people who obey these commandments, which abolish the differences between social classes, will go to Paradise. Not people who suffer pain but those who resign themselves to the Giver of the pain, the Creator, will enter Paradise. Islam is a progressive, dynamic religion that guides to the best life. Islam does not "fix the existing limits" but gives freedom to statesmen in keeping step with the contemporary conditions of trade, industry, agriculture, and warfare technology and in applying every kind of scientific discovery for making progress. Allâhu ta'âlâ ordered even His beloved Prophet ''alaihis-salâm', the highest and wisest human being in every respect, to **"Consult with the Sahâbat al-kirâm! Hold counsel with them!"** Each Khalîfa of Islam had counsellors, councils and men of knowledge. It was not permissible for them to do anything without consulting. There should not be any changes or reforms in 'ibâdât, but advancement and progress in technology and worldly matters are commanded. It is for this reason that Islamic States established everywhere in the East and West became advanced in every respect. They became guides for the entire world. Islam is a religion that provides personality and

freedom of idea. Each Muslim is more valuable than the entire world.

10— "The religion resulted in internal and external exploitation. Contentment and putting up with fate caused indolence and exploitation. Sources of production were accumulated in certain hands. Great masses were not considered to deserve worldly happiness. The philosophy of 'a morsel and only a coat' made away with the strength to live and struggle. Hope for the next world caused suffering and inconvenience," he says.

Answer: Talking on religion requires at least having a little religious knowledge. By likening Islam to today's capitalists and communist exploiters, his attacking the religion as such indicates his enmity against Islam, an enmity which is so excessive that it blinds the eyes and chokes the intellect with anger. While saying nothing against western capitalists and cruel communists who accumulate the sources of production in certain hands and exploit the people, his attacking Islam, which commands social equality, is sheer enmity against Islam and open servility to Russia. Because he does not have any Islamic knowledge, time and again he attacks contentment and belief in qadar. In the name of civilization, he talks only about economy and earning money. He does not understand that contentment is a factor that prevents psychiatric diseases, removes incompatibility and hostility and maintains order in societies. Contentment has caused Islam's spreading over the world and erecting monuments of knowledge and science. Do the âyat-i-kerîmas, **"He who works will earn,"** and, **"Everybody will find** [the recompense for] **what he does,"** and also many hadîth-i-sherîfs, such as, **"Allâhu ta'âlâ likes those who earn by working,"** and **"Allâhu ta'âlâ absolutely dislikes those young people who do not work,"** which are written in **al-Munâwî,** command Muslims to work and make progress, or to be lazy? Are the Umayyads, the Abbâsids, the Ghaznawîs, the Indian Tamerlaines, the Andalusian and Ottoman civilizations, which were established by Muslims, indicators of studiousness, or indolence? Can a dervish's uttering the words "a morsel and only a coat" change the commandments of the Qur'ân al-kerîm and hadîth-i-sherîfs? The utterance of a dervish in an ecstatic state is suitable and appropriate for his own state, but it does not reflect Islam in its entirety. Belief in the next world engenders not suffering but order and ease for individuals, families and societies. History shows clearly that this is so. Islam commands not self-

infliction, but putting an end to material and spiritual sufferings and avoiding inconveniences and sorrows.

11— "These countries are still being administered with the laws of the desert," he says.

Answer: The commandments and teachings that are stated in the Qur'ân al-kerîm, which is revealed by Allâhu ta'âlâ, and in the hundreds of thousands of hadîth-i-sherîfs arouse admiration in men of knowledge and wisdom all over the world. In order to explain the superiority and value of these teachings and commandments, Islamic scholars have written thousands of books, some of which are cited in this book. Even non-Muslim men of knowledge equitably express this truth. Goethe said: "He who reads the Qur'ân al-kerîm for the first time does not get pleasure, but it attracts the reader to itself afterwards. Later on, it conquers him with its beauty." Gibbon said: "The Qur'ân al-kerîm reveals not only the belief in Allâhu ta'âlâ and in the next world but also civil laws and criminal codes. It has brought the unchangeable commandments of Allâhu ta'âlâ and the laws that arrange all the matters and states of human beings."

Davenport said: "The Qur'ân al-kerîm regulates the religious duties, daily affairs, spiritual purity, physical health, men's duties and rights upon one another and upon the society, the things that are useful to people and to societies and the knowledge of morals and punishment. The Qur'ân al-kerîm is a political system. Every state of the living and of the lifeless is regulated. On morals, it is very tidy and very strong. The Qur'ân al-kerîm commands always doing favours. It promotes social equality. It has a favorable effect on civilization. There cannot be another behavior as unfair and as ridiculous as criticizing the Qur'ân al-kerîm with such vulgar ignorance and callous antagonism, since it is the most valuable book sent by Allâhu ta'âlâ for the benefit and happiness of mankind."

As is seen, every wise and reasonable person gets attached to the Qur'ân al-kerîm and respects it as much as he understands it. No immorality, baseness or idiocy can be worse than saying "laws of the desert" about this holy book.

12— "Other eastern countries have been directing themselves towards a national, western ideology by throwing away the laws of the desert, and they are becoming conscious by quitting the opium of religion," he says.

Answer: Even non-Muslims express their admiration for Islam,

which this ignorant, eccentric writer calls opium. Mocheim said: "No time can be thought to be worse than those black days which obscured Europe in the tenth century. Even the Latin nations, the most advanced of the age, had nothing other than logic in the name of knowledge and science. Logic was thought to be superior to all other branches of knowledge. At that time, Muslims built schools in Spain and Italy. Young European men assembled at these places for learning knowledge. Learning the teaching methods of Islamic scholars, they opened Christian schools."

The dazzling Islamic civilization, which is written and praised unanimously by the histories of the world, was established by people who followed the Qur'ân al-kerîm. Today, science has progressed and gigantic industries have been established in Europe, America and Russia. Space travel has begun, but in none of these countries has peace of mind been attained. The employers' prodigality and dissipation and the workers' poverty have not been removed. In communism, the State exploits the people; millions of people work for their food only, hungry and naked as they are; and a cruel, blood-shedding minority live at their expense. They lead a pleasurable life in palaces and commit all sorts of atrocities. Because they do not obey the Qur'ân al-kerîm they cannot attain comfort and peace. For being civilized, it is necessary to imitate them in science and technology, to work and accomplish as they do, since the Qur'ân al-kerîm and hadîth-i-sherîfs command making progress in science and arts. For example, a hadîth-i-sherîf quoted by Ibn Adî and al-Munâwî 'rahmatullâhi ta'âlâ 'alaihimâ' states: **"Allâhu ta'âlâ certainly likes His slave who makes progress in science and has a craft,"** and the hadîth-i-sherîf written in **Hakîm at-Tirmidî** and **al-Munâwî** states: **"Allâhu ta'âlâ certainly likes to see that His slave has a craft."** Accomplishing solely this, however, does not suffice for being civilized. The blessings that are earned should be shared equitably, and the worker should get the equivalent of his labour. And this justice can be obtained only by following the Qur'ân al-kerîm. Today, Europe, America and Russia are successful in those areas wherein they work in conformity to Islam. However, since the advantages are not distributed in accordance with the principles of justice in the Qur'ân al-kerîm, people cannot attain comfort and peace, and class conflicts cannot be avoided, either. People who do not obey the Qur'ân al-kerîm can never become happy. Those who obey it with belief or without believing in it, that is, whether they are Muslims or not, get as much benefit from it in this world as

they obey it. Those who believe and obey it get benefit from it both in this world and in the next; they live in comfort and prosperity in this world and will attain endless felicity, infinite blessings in the next. Both history and daily events show clearly that this word is true. This means to say that people who do not follow the way shown by the Qur'ân al-kerîm, whether they are Muslims or not, will drift into as much harm and calamity as they get away from the way shown.

Sâkıp Sabancı, a well-known Turkish businessman, has narrated that when he was in America for an important heart operation, a Protestant priest employed in the hospital visited him before the operation and said: "Tomorrow, an important operation will be performed on you. You do not belong to my religion; you are a Muslim. But all of us believe in the same Creator. All of us are His human slaves. It is a duty for all His slaves to trust themselves to Him at such a delicate time as this. Therefore, I will pray for you tonight." Sâkıp Sabancı's comments on this were: "I cannot express how much these words of the priest moved me and encouraged me." The following is his article published in a daily on May 8, 1981, with the title "Turning Towards the Spiritual Values":

"It is seen that there are no limits for improvement in science and technology. However, another apparent reality is that improvements in science and technology, increase in material power and the daily betterment of standards of living are not sufficient to provide men with happiness.

"And above all, after a certain stage is reached, improvement in science and technology and success in increasing material wealth are perfected by **'having spiritual and moral virtues'.**

"Now the development called the **'Japanese Model'** is the open example of this... The aspiration for **'Japanese type of export'** and **'Japanese type of industry'** is frequently repeated in everyday life in Turkey nowadays.

"The Japanese learned manufacturing cars at giant establishments in the United States of America. In a short time, however, they were able to compete with these establishments in international, and even American, markets. They managed to sell products in a more successful way.

"To my belief, there are three reasons for this achievement:

"1. Technology;

"2. Working by maintaining discipline;

“3. Adherence to traditions and spiritual values.

“Transfer of technology from one county to another is possible despite its certain cost or hardships.

“But disciplined working, adherence to traditions and spiritual values can never be transferred as soon as they are paid for. Unfortunately, these factors have fallen into a situation of being neglected and slighted in our country.

“When we attentively observe our past and compare it with Japan, we see that the Turks have been one of the rare nations of the world with respect to adhering to traditions, maintaining discipline in working and observing spiritual values.

“Turks have a strong family structure. The members gather around the senior one in the family. There is high regard for him, and he is responsible for the protection of the young.

“The Turk is in a struggle for the good of his country, flag, religion and chastity. This is a holy fight for him.

“At war, he fights ‘in the Name of Allah’. When starting a new work, he begins with His Name. He entrusts the ones he loves to Allah.

“There is a system of manners and traditions regulating the crafts and trade among the Turks. Old societies of tradesmen, the guilds, the protector masters of every craft and master, assistant master and apprentice relations are the examples of discipline established by the Turks in the field of trade and crafts.

“And the religion of Islam has also been one of the fundamental spiritual values providing for centuries the attachment between millions of Turks scattered to every corner of the world.

“While evaluating the profile of our Turkey towards the second half of 1981, there are many uses in remembering these **‘spiritual values’** which we possessed in the past but have neglected in recent times.

“We cannot attribute the faults of the serious social and political disorder, which we are now trying to get out of, solely to economic reasons.

“Towards our population that exceeds 50 million and increases by one million a year, we are obliged to provide a country **‘at a level of contemporary civilizations’** and **‘a quality of living conformable to human honour’**. However much successful we would be, it is apparent that it is **hard to keep the 50 million people**

happy altogether by only increasing the material means.

"It is our most important duty to seek and put forth the **spiritual values common to all,** which will attach the 50 million together and give the determination to work more and peacefully and to realize getting 50 million united around this training.

"Belief in Allah, fearing Him and the religion of Islam are the essentials that will give hope and determination to work to people who have remained helpless before material problems.

"It is seen that spiritual development is needed in order for economic development to be useful.

"Please remember that **the astronaut who landed on the moon had the book of his religion in his pocket.**

"THEN, OUR OBJECTIVE SHOULD BE: to possess the technology and ability to travel to the moon... but, in case we possessed this technology and means, to continue to seek **Allah's Power and Support...**

"We must maintain our search for making use of the high strength of Islamic religion in encouraging our new generations to spiritual values. We are obliged to lay stress on the religious education as a spiritual support in orientation to civilization in schools. Before much more time is lost, we should start sufficient religious education in our schools.

"Adherence to traditions will result in mutual tolerance about thoughts and acts and especially in mutual love and respect, which we greatly need. It will minimize and calm mutual opposition and help in the foundation of internal peace. Thus, a more authentic and stronger social establishment will come out.

"Otherwise, it is very hard to make happy and govern the masses of people who are devoid of spiritual values and traditions. Social order will not be easily established in such a society.

"In the Qur'ân al-kerîm, it is stated: **'Do not lag; do not worry. If your belief is firm, you will certainly succeed.'**

"We hear and read that today people all over the world try to know one another more closely and now look from a different point of view at many of the things they used to refuse. Let me give you a simple example: especially the Americans used to claim that there were many cruel rules in Islam and, put forth the thief's hands being cut off as the principal one among them. We were astonished and could not help smiling at the recent proposal of Douglas Huff, American Senator from the State of Illinois, who,

upon the rapid increase in cases of robbery in his State, said that it shall be passed as a law that the hands of the thieves be cut off as is done in Muslim countries. The Senator wrote in his proposal: 'This might come cruel to you. But I cannot think of another solution. I think God orders His slaves that such a punishment is appropriate. Those who commit a crime should fear Him.' As you see, men get closer to the rules of Islam day by day. There is every reason for the Islamic religion, the latest step of the religions calling to One Creator, to be the world religion.

"We repeat that religion is the treasure of energy that protects us from doing harmful, evil actions, curbs our ambitions, nourishes and purifies our souls, makes us —by disclosing our good habits— kind, helpful human beings obeying our elders, prohibits us from rebelling and disobeying the laws, gives hope and encouragement to us in achieving our affairs, consoles us for our failures, lessens our sufferings, fills us with strength and hope to live, opens and leads us to the way of Allah by making us exact and perfect men, in summary, makes us attain peace in this world and endless bliss in the next.

"We must embrace our religion, obey its commandments and prohibitions and realize its value. But we must strictly avoid using it in simple, worldly affairs or for base, personal advantages. This blessed country and this holy religion were harmed much on account of the impostors of religion who deceived the people for the sake of their personal ambitions and ugly purposes and, by saying, 'The religion has been invalidated,' forced them to rebel.

"Impostors of religion and sham scientists have made much damage to the happiness of this country, of our nation. Impostors of religion, using the religion as a means for their personal benefits and political purposes, pushed forward non-religious elements as if they belonged to the religion, while sham scientists, again for their personal and political purposes, endeavoured to destroy the youth's belief in the religion and, for this end, put forth their non-scientific, destructive and separatist statements to be accepted as scientific knowledge by the youth. Impostors of religion, pretending to be religious men, exploited the people's adherence to their religion, while sham scientists, pretending to be scientists and showing off their diplomas in science, exploited the people's confidence in scientific knowledge. We must be wide awake in order not to be deceived by the impostors of religion and sham scientists.

“In recent times, too, there have appeared some hypocrites who want to use the religion and science as a means for politics. It is seen that most of the anarchists and bandits, who have been caught with their bombs, telescopic guns, anti-tanks, rockets and transmitting and receiving radio-sets, have turned out to be the sham scientists at the universities. The remaining are the workers or male or female students deceived by them. As we read in newspapers about the treacheries and murders put into practice or will be practised by these tens of thousands of sham scientists, we understand in horror and consternation to what a terrible calamity or doom they were leading our country. We do not know how to thank the commanders who, responding to the nation’s call for help, stopped this terrible course and rescued us from this catastrophe. Day and night we pray for the good of the Pashas who protected us. We would not have paid the thanks due for the great blessing we have attained, even if every moment we performed the prostration of thanksgiving towards our Rabb who sent them to preside over us! May endless thanks be to our Rabb for this very great blessing!

“The religion and science are two very necessary, very useful aids for men. Scientific knowledge prepares the means and causes that are necessary for peace, welfare and civilization. And the religion helps the usage of these means for peace, welfare and civilization. Communists have founded giant industries, enormous factories and dazzling rockets and satellites with the help of the scientific knowledge they stole from Germany and America. Yet, only science is existent in them; there is no religious component. That is why they use scientific products in oppressing their people, attacking other peoples and raising rebellions and revolutions in other parts of the world. They are turning all places into dungeons. Their advancement in science results not in civilization but in savagery. Peace, welfare and human rights are violated. Millions of people are put into destitution for the sake of the minority’s pleasure. For this reason, we must endeavour to learn the real religion and to be true Muslims.

“See what the Qur’ân al-kerîm says about true Muslims:

“ **‘Know well! There is no fear for the friends of Allâhu ta’âlâ. They will not be in trouble!’** (Sûrat Yûnus, 62nd âyat)

“Let us believe the rules of Islam, that is, the commandments and prohibitions of Allâhu ta’âlâ. Obeying these rules, our dear readers, we shall be able to be helpful to one another and to our State and attain peace, welfare and happiness.”

40— WHY AND HOW WERE MUSLIMS MADE TO LAG BEHIND?

We see that in every age of history millions of people bearing various different lineages of blood, speaking a variety of languages and, attached to different customs and traditions have established an empire, gathering around one belief or one idea, paying no attention to such differences.

Chronologically, we come across the greatest, the most beautiful of the empires or states established as such during the Middle Ages. We know that great masses of people of various races became one single ummat and established an Islamic state, and then an Islamic empire, based upon the Islamic religion, the one and only undefiled, unchanged religion. The basis that kept this state and empire on its feet was the principles of Islam, such as studiousness, justice, goodness and reverence, which were commanded by Allâhu ta'âlâ. The power that took the Ottoman Turks from the riverside of Sakarya to the gates of Vienna in a short time was the lightsome way, the progressive way of the soul and body: the Islamic faith, to which Sultan 'Uthman and his children held so fast. Since there is no racism in Islam, each Muslim is a brother to another.

If the Turanian Huns, who went to force open the gates of France, the only fortress of Christian Europe, with a seven hundred thousand strong army under the command of Attila [d. 168 years before the Hegira] had gone there after having been honoured with Islam and had taken Islamic morals and the Islamic spirit with them, would not Western Christians, who had become disgusted with the oppression of priests and the tyranny of kings, have embraced them, like the Christians of Damascus, who admired the justice, the mercy in Hadrat 'Umar's army, and embraced Islam willingly? And what would have been the religious make-up of today's Europe?

The Amawîs (Umayyads) introduced the Islamic religion to Europe through Spain. By establishing the universities of Morocco, Cordova and Granada, they radiated lights of knowledge and science towards the West. By awakening the Christian world, they founded the basis of today's technical

progress. As is written in all encyclopedias, the world's first university was the University of Kayruwan, which is in the city of Fez, Morocco. The university was established in 244 A.H. [859].

It is written in **Qâmûs-ul-a'lâm**: "The Andalusian Sultan 'Abdurrahmân III enlarged and fortified his country. He supported the Idrissîs, who were reigning in Morocco, against the Fâtimîs. He brought them under his control. He also built an excellent fleet. He and his State officials were learned and had good Islamic manners. He valued savants and knowledge very much. For this reason, knowledge and science made great progress in Andalusia. His palace and the offices of the State each became a source of knowledge. Streams of people coming from every country gathered in Cordova in order to learn. He established a great and wonderful faculty of medicine in Qurtuba (Cordova). That was the first faculty of medicine established in Europe. European kings and State authorities came to Qurtuba for medical treatment, and they admired the civilization, the beautiful morals, and the hospitality which they saw there. He built up a library that contained six hundred thousand books. On the side of the **Wâdi-ul-kebîr**, which is about three hours from Qurtuba, he built a tremendous palace named **az-Zahrâ**, which was ornamented with fine arts, some wonderful gardens, and a huge mosque. Numerous profound savants were educated in Qurtuba. 'Abdurrahmân III, the eighth of the Khalîfas of **Banî Umayya** in Andalusia, died in 350 [961 A.D.] when he was seventy-two years old, after having reigned with justice for fifty years."

Later, however, after having forsaken Islamic morals and Islamic commandments —they had even defiled the belief of the Ahl as-sunnat and had commenced the base process of demolishing Islam from within— they were not able to pass over the Pyrenees. The Umayra State collapsed in 423 [1031]. After them, Andalusia was dominated first by a state called **Mulassimîn** or **Murâbitîn** and then by the State of **Muwahhidîn**. But the Spanish captured also the city of Granada in 897 [1492], and slew its Muslim inhabitants. They had the nemesis for their dissipation. Had it not been for the catastrophe of Spain, the corrupt ideas of the philosophers named Ibnirrushd (Averroës) and Ibni Hazm would perhaps have spread over the world in the disguise of faith and îmân, and thus today's picture of melancholy would have appeared hundreds of years earlier.

Then, people who rescued the human race from distress and wretchedness were not states with corrupt beliefs and deeds, such

as the Fâtimîs, Rasûlîs, or Wahhabis, who bore Islamic names, but instead they were Sunnî states that held fast to Islam, such as the Umayyads, the sons of Tîmûr (Tamerlane), and the Ottomans. These states had shone a light on humanity with the religious and scientific branches of Islamic knowledge. But, it is a shame that later these very people, too, began to slacken their hold of Islam. They martyred the Khalîfas. Many business institutions remained under the oppression of ignorant people of religion and Masonic henchmen. They gave up working as Allâhu ta'âlâ had commanded. The enemies of Islam cancelled the scientific lessons in the madrasas so that Muslims would lag behind. Educating the men of religion without science, without knowledge, they began to demolish Islam from within. Knowledge and science having been cancelled, morals and manners as prescribed by Islam, sense of shame, and faith were corrupted. The empire collapsed. In truth, Islam commands experimental knowledge, science, arts and industry emphatically.

In these states also, as faith corrupted and loyalty to Islam diminished, for reasons stated by the experts of Islam, there developed a standstill and a recession. Eventually, they perished. As explained by the hadîth, **"Ash-shar'u tahtas-sayf,"** the Islamic sun set, and the earth took on its present appearance.

If Attilla's great empire had also been based upon Islamic principles and adorned with a sense of justice, it would not have been undermined, destroyed, and gone in a short time after his death.

Who doubts the fact that we, the Oghuz Turks, who are known as Western Turks and who came and settled in Asia Minor after the victory of the great Seljuki Ruler Muhammad Albarslan, together with forty thousand heroes, against the Byzantine army of more than two hundred thousand soldiers under the command of the Emperor Diogenes in Malazgirt in 463 [1071], are still standing as a great Muslim-Turk nation in the twentieth (fourteenth hijri) century despite the Christian Europeans uniting under a crusading spirit with the purpose of attacking us to drive us out of Asia Minor? This is greatly owed to the firm îmân in the hearts of the people.

In the eleventh (fifth hijri) century, as we know, the Turks spread out in three different directions, like three huge waves.

The first big migration consisted of the Qalach Turks and other branches of the Turkish race under the command of Ghaznawî rulers. They ruled over India where they instituted the Islamic

religion and civilization. Today the existence of more than a hundred million Muslims in India is the result of this movement. The Ottoman fleet went to India in 940 [1533 A.D.], and returned to Jedda five years later.

The second migration involved the Oghuz Turks crossing Iran and, after the victory of Malazgirt, invading Asia Minor, which had been under the possession of the Byzantines. The Oghuz Turks also came here after having been honoured with Islam. Today, despite the elapse of centuries since then, they have still been living in Asia Minor and have been partaking in world politics only owing to their remaining as Muslims.

The third invasionary movement was towards the Balkan Peninsula through the northern Black Sea. The Turks of Pechenek and Koman, which included a number of Oghuz Turks, also settled on the Balkan Peninsula. They, it is a shame, went there without having been honoured with the Islamic religion. With the oppression of the Christian states surrounding them, they soon forgot about their national character. They lost their traditions. They melted and perished. They were not like the other members of their race, who have been living in India, in Asia Minor, and in other places today. Why couldn't they survive? Who and what remained from them? Why was it so?

As it can be understood, the great and principal power that keeps the Turkish states and nations living and standing is îmân, and it is the power of justice, goodness, righteousness, and devotion, which are very strong in Islam.

[It is not an act of civilization to imitate the West's beliefs, customs, traditions, and immoralities. It would mean to damage the constitution of the Muslim nation.]

Ignatiev, who worked as the Russian Ambassador to the Ottoman Empire for a long time, divulges in a letter written to the Russian Czar Alexander by the chief plotter of the Byzantine rebellion of 1237 [1821] Patriarch Gregorius, who was hanged before of the Phanar Patriarchate in the time of Sultân Mahmood the second. The letter is a warning lesson:

"It is impossible to crush or demolish the Turks materially. Being Muslims, the Turks are very patient and enduring people. They are utterly proud and majestically faithful. These qualities originate from their devotion to their faith, their contentment with destiny, their traditionalism, and their loyalty to their Pâdishâs [State authorities, commanders, superiors.]

“The Turks are intelligent, and studious as long as they have chiefs to lead and conduct them in a positive direction. They are utterly content. All their merits, even their feelings of heroism and bravery, come from their traditionalism and strong character.

“First it is necessary to blunt their feelings of obedience, to exterminate their spiritual bonds, and to weaken their religious firmness. And the shortest way of doing this is to accustom them to foreign thoughts and actions incompatible with their national customs and faith.

“The day their faith is undermined, their real power, which has brought the Turks to victory against forces which in outward appearence are by far superior to them in power and in number, will be undermined, too; and it will then be possible to topple them by the ascendancy of material means. For this reason, victories merely won in battlefields will not suffice for the elimination of the Ottoman State. In fact, walking in this way alone will stir the Turks’ dignity and honour, and so it may cause them to penetrate into their own essence.

“What is to be done is, without letting the Turks notice anything, to fulfill the atrophy in their construction.”

This letter is so important that it should be rewritten in schoolbooks for students to memorize. The letter contains many warning lessons, of which the following two are the most important:

1— To accustom the Turks to foreign ideas and customs for demolishing their faith and religion.

2— To complete the destruction in their construction without the Turks noticing it.

And these goals can be achieved only by making the people imitate the West’s beliefs, fashions, customs, traditions, and immoralities.

Certainly, it is necessary to adopt the West’s scientific and technical knowledge and its scientific improvements in every area. Islam commands this. A hadîth-i sherîf states that it is necessary to learn foreign languages. Zayd bin Thâbit ‘radiy-Allâhu ’anh’ says: “Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ commanded me to learn the Jewish language. I learned it. He would have me write most of the letters which were to be sent to the Jews. He would have me read the letters coming from them.” This report is written in detail in Tirmuzî. Thus, Zayd learned the Ibrânî (Hebrew) and Suryanî (Syriac) languages. The great Islamic savant Sayyid ’Abdulhakîm

Efendî used to say: “If I knew a foreign language, I could serve the entire world.” Nevertheless, he spoke Arabic and Persian perfectly. He regretted not knowing the European languages, and he was very sorry for it. He used to say: “It is a must to learn foreign languages in order to announce to the whole world the superiour qualities of the Islamic Religion, to inform everyone that it is a source of comfort and happiness, that it reflects light in the direction of civilization and progress in science and morals, and, in short, in order to serve Islam and the entire mankind.”

A British man of knowledge, Lord Davenport, who studied all the religions very well, says in his book entitled **Hadrat Muhammad and the Qur’ân,** which he published in London in the early twentieth century:

“It is Islam’s being utterly strict on morals that caused it to spread in a short time. Muslims have always met those men of other religions who surrendered to the sword with forgiveness. Jurio says that Muslims’ behavior towards Christians is by no means comparable with the behavior which the Pope and the kings deemed proper towards believers. For example, on the twenty-fourth of August, that is, on the feast day of St. Bartholomew, in 980 [1572], sixty thousand protestants were massacred in Paris and in its neighborhood with the command of Charles IX and the Queen Catherine. Saint Bartholomew, one of the twelve apostles, was spreading Christianity, when he was martyred in Erzurum in August, 71 A.C. The Christian blood that was shed through many another persecution was much more than the Christian blood which Muslims shed in battlefields. For this reason, it is necessary to disabuse many deceived people of the wrong notion that Islam is a cruel religion. Such wrong statements have no documents. When compared with the papacy’s oppressions, which went up to the degree of savagery and cannibalism, Muslims’ behavior towards nonmuslims was as mild as those of an innocent suckling.

“Islam has been the symbol of a mental and ideal nobility that grew up as purely as a flower among the bogs of superstitions and doubts of other religions.

“Milton says: ‘When Constantine enriched the church, the priests increased their ambition for rank and wealth. Its punishment was suffered by Christianity which was torn to pieces.’

“Islam has rescued humanity from the disaster and nuisance of shedding human blood for idols. By bringing worship and alms in its place, it has imbued men with goodness. It has established the basis of social justice. Thus, without leaving any need for bloody

weapons, it has spread over the world easily.

“It will be correct to say that no nation has ever come which is as adherent and as reverent to the cause of knowledge as Muslims have been. Many hadîths of Hadrat Prophet are a sincere encouragement of knowledge and are each full with reverence to knowledge. Islam has valued knowledge more than property. Hadrat Muhammad supported this attitude with his utmost energy, and his Sahâba worked in this way with full vigour.

“The founders of today’s science and civilization, the protectors of ancient and modern works of art and literature were Muslims of the times of Amawîs, Abbâsîs, Ghaznawîs and Ottomans.” Copies of the English book from which we have derived passages and written so far were seized by missionaries and Jews with a view to doing away with them. Jesuit societies, the earliest organization of missionaries, were founded in 918 [1512 A.D.].

ADDITION: People who have observed Islamic laws admire Islam, seeing the great importance it lays upon social justice, equality, human rights and freedom. To show how meticulous Islam is concerning human rights and freedom, we deem it appropriate to extract a few chapters from the book **Majalla** and write them below:

1192— Everybody uses his property as he wishes. But if another’s right is involved, this usage of his will be limited. For example, in Islam there is the right to own a floor (of an apartment building). But, as the owner of the upper floor has a right upon the foundation of the building, so the owner of the lower floor has a right upon the roof. None of them can demolish his own floor without the other’s permission.

1194— He who owns a plot of land is also in possession of the space above it and of the earth below it. He can build a house as high as he wishes or dig a deep well.

1196— If the branches of the trees in a garden go as far as the neighboring house or garden, then the neighbor has the right to ask them to be pulled back or cut off. But, he cannot ask them to be cut off on the ground that their shadow is stunting the vegetables that he is growing in his yard. Âtıf Bey, in his explanation of this clause, in 1330 [1912 A.C] said: “The neighbor, by either addressing the neighbor or applying to the court of law can have them pulled back or cut off. Without making such an application, he can himself cut them off as well. If he causes

damage to the parts not crossing the border, then he indemnifies; he pays. If he cuts off branches which can be pulled back, he indemnifies in this case also. After he addresses the owner of the trees, if the owner does not pull them away, then he has the right to cut them off as well as the right to ask the tree owner to pay for the expense gone to during the cutting."

1200— If a person's sewer pipe leaks into his neighbours' house and harms it, he has to repair it.

1212— If he makes his sewer near his neighbor's well and causes his water to become najs, the sewer must be removed from the place; if it is not possible to repair it.

1216— With the command of the government, a person's house can be bought in order to build a road in its place. But his house cannot be taken away from him unless he is paid the money for it.

1248— Owning property is possible through any one of the following three ways: It can be transferred from one person's possession to another's through purchase or gift-making [or giving it as sadaqa (alms) or as a loan], through inheritance, or by obtaining a mubâh (permitted by Islam) thing which does not belong to anybody.

1254— Anybody can use those plants, trees, and water that are mubâh. No one can prohibit him. If he harms another, he will be prohibited.

1288— If a person's business suffers harm because another person has opened a store near his store, the latter's store cannot be closed.

1297— The hunted animal belongs to the hunter. If an animal shot by someone falls down and then gets up and runs away and gets caught by someone else, it belongs to the one who has caught it.

1308— A shared property is to be repaired collectively in proportion to the shares. If one of the co-owners is absent, the one who will do the repair may ask him to give what falls to his share, provided he is granted permission by a judge.

1312— The co-owner cannot be forced to join in repairing a shared property. If he does not want the repairs, he may be forced to divide the property.

1321— The repairing of rivers, lakes and dams is to be done by the Bayt-ul mâl, that is, by the State. If the State's money does not suffice, the deficit is to be collected from those who make use of the property.

950— The right to buy the property sold to someone else for the selling price is called **shuf'a** (the right of pre-emption). The person who has this right is called a **shefî'**.

1008— One of the following three people can be a shefî'. The first one is the co-owner of the property that is to be sold. The second one is the person who has the right to use the property that will be sold. The third one is the owner of the property which is next to the property that is to be sold. The owners of the flats within an apartment building are next-door neighbors. When a person sells a building which is his own property, a shefî' who hears of this has to immediately make known that he is a shefî', then tell the buyer and the seller of his right of shuf'a in the presence of two witnesses, and then go to court within a month. Having done so, the first shefî' takes precedence to buy it. It cannot be sold to anybody else. If the first shefî' is absent or unwilling to buy it, the second shefî' buys it. If the second shefî' is not present, either, it must be sold to the third shefî'. If he does not want to buy it, either, it remains under the possession of its first buyer.

1017— There is no right of shuf'a on transportable property or on property that is on a land area which belongs to a waqf[1] or to the State.

It is written in the book entitled **Fatâwâ-i Khayriyya:** "A two-roomed house has an empty roof. Its owner sold one of the rooms and then died. The inheritors sold the other room to someone else. The roof is to be shared by the two persons on a fifty-fifty basis. One of them cannot build a room here without the other's permission. If ten rooms of a house belong to someone and one room belongs to someone else, the roof or the garden is shared on a fifty-fifty basis." It is written in the same book: "Each of the two floors of a building has a different owner. If the lower floor collapses, its owner cannot be forced to repair it. The owner of the upper floor can repair the lower floor if he wants to. The owner of the lower floor will not be allowed to enter his house unless the other, if he has repaired it with the court's decision, is paid his expense, or, if he has repaired it by himself, he is paid the value of the built floor. The owner of the upper floor can build another floor on his floor provided it will not harm the lower floor.

In its discourse on the disasters incurred by the hand, the book

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[1] Please see the forty-fourth chapter of the fifth fascicle of **Endless Bliss**.

entitled **al-Hadîqa** writes: "To take another's property without his permission or by force is called **ghasb** (extortion). As it is harâm to practise ghasb, so is it to use property extorted. Also, it is harâm to take and use another's property without his permission even if the property has not been defected or damaged and returned. It is not permissible to use property or money which has been lent to one as a vedî'a[1] or which another person has extorted, in trade or elsewhere, and to make a profit from it. What he earns from it becomes harâm. He will have to give it as alms to the poor. It is harâm to take and hide someone's property or money even if it is done as a joke, for the owner will be sorry if it is done. It is harâm to torture someone." In **Fatâwâ-i Fawziyya,** it is said that, if a father, without necessity, takes and uses the money belonging to his small children for himself, the children may ask him to indemnify it when they grow up. If the father is in need, then using the money becomes jâ'iz (permissible).

41— ISLAM AND SCIENCE

The most important reason why Prophets and heavenly books were sent and the first command that is absolutely necessary to be declared is to declare that the Creator of the heavens and earth exists, that He is one, that He has superior attributes such as knowledge and others, and that His power and greatness are infinite. Because most people believe the things which they see and hear as they see and hear them and cannot understand their inner natures and delicate particulars, Allâhu ta'âlâ, in His Books, described the moon, the sun and the stars, which are the symptoms of His existence and greatness, the biggest and the most obvious creatures, which amaze people very much and which seem precise in every respect, so that every sort of people could understand them. By not explaining their calculations, laws and inner natures, He did not force the ignorant majority to busy themselves with the things which they could not understand, and He encouraged the intelligent, wise and distinguished among mankind in every century to understand them by studying them. Man's discoveries have been changing in process of time; discoveries that were thought of as correct and dependable at one time have been understood to be wrong afterwards. Because the people of each

[1] Please see the final part of the ninth chapter of the sixth fascicle of **Endless Bliss** for 'vedî'a'.

century have believed in the correctness of the latest discoveries of their time, the beliefs of each century have been different from those of the others; these beliefs did not become sins or a matter of disbelief, for the beliefs that are sinful are those which disagree with the Prophets' books and which deny what is stated in them. To protect His slaves against disbelief and sins, Allâhu ta'âlâ did not explain scientific knowledge, which not everybody could understand, in His books, but He only pointed it out, and by describing the earth, the sun and the skies as they appear, He commanded us to take a warning from them and to understand His existence and His greatness.

While explaining the command, **"Introduce Me to My slaves through hikmat and through beautiful preachings!"** which is in the hundred and twenty-fifth âyat of Nahl Sûra, Qâdî Baydâwî says: "It means, 'Communicate to the intelligent and to the educated through scientific knowledge and to the ignorant people, who follow their emotions, by describing what is seen.' "

At one time, upon reading about the things that were declared as they appeared in their books, Jews and Christians thought that the facts were so that the earth was smooth and motionless and that the sun was turning around it, that the sky was put over the earth like a tent, that Allâhu ta'âlâ sat on a throne, like a man, and managed all matters. Because scientific knowledge, which is discovered through experiments, disagreed with these beliefs of theirs, they said that scientists were irreligious. Upon this unjust judgment, scientists attacked Judaism and Christianity. For example, William Draper, who is famous for his enmity against religions, says in his book **Conflict Between Knowledge and Religion**: "There is no human being who is apart from the universe, dominating the universe, and can do what he wishes." This word of his shows that he thinks of Allâhu ta'âlâ as a human being and therefore denies Him. At another place, by stating: "There is a power in the universe which dominates everything, yet this is not the god whom the priests believe," he indicates that he thinks that Allâhu ta'âlâ should be the greatest of the powers of physics and chemistry.

As it can be understood, the irreligious ones among scientists have either rightfully attacked the things which the priests and the ignorant populace have misunderstood, or they have denied the imaginary beliefs that were inculcated into their minds and which clashed with their time's scientific knowledge, which they took for granted. If they had read and understood the scientific information

which Islamic savants had derived from the Qur'ân with its subtlety and correctness, they all would have seen the fact and become Muslims willingly.

While explaining the Eighty-eighth âyat of Naml Sûra: **"You see the mountains stand motionless, but in fact they are moving like clouds,"** Qâdî Baydâwî states: "The mountains which, as you see, seem to stay in their places, are travelling fast thru space. When big objects move with speed in a direction, people who are on it do not feel its motion." In the explanation of the thirty-third âyat of Anbiyâ Sûra, Fakhraddîn-i Râdî writes that Dahhâk and Kalbî said that the moon, the sun and the stars rotated about their axes and revolved in their orbits. While explaining the twenty-ninth âyat of Baqâra Sûra, Fakhraddîn-i Râdî says: "Asîruddîn-i Abharî, the author of the physics book **Hidâya** and of the logic book **Îsâgujî,** used to teach with the astronomy book entitled **Majastî** (the Almagest) by Ptolemy. Somebody who considered the use of such a book as intolerable asked him with a harsh voice why he was teaching it to Muslim children. He answered that he was explaining the sixth âyat in Sûra Qaf which purports: **'Don't they see how beautifully I have created the earth, the skies, the stars, and the plants?'** thus giving him a beautiful reply." Imâm-i Râdî writes in his tafsîr that this reply of Abharî's was correct and stated that scientists who observe Allah's creatures understand the infinitude of His power very well. [Please read the twenty-fourth chapter in the first fascicle!]

Muhammad bin Hasan Ibni Heythem explored the laws concerning the reflection of light in mirrors. Europeans call him Alhazem. He was born in Basra in 354 [965], and died in Egypt in 430 [1039]. He wrote about a hundred books on mathematics, physics and medicine, and most of his books were translated into European languages. 'Alî bin Abilhazm, from Turkistan, was a doctor. His books, which explain his findings in the medical science, have been a valuable source in this branch of science. He was the first to draw a diagram of the circulation of blood in the lungs. Also, he was a deep savant in Islamic knowledge. He was well known by the name Ibn-un-Nafîs; he was born in Qarsh in Turkistan in 607 [1210], and died in Egypt in 687. The famous Muslim surgeon 'Amr ibni 'Abdurrahmân Kirmânî used to perform surgical operations in the hospitals of Andalusia. He died there in 458 [1066].

Abû Bakr Muhammad bin Zakariyyâ Râdî was a great medical doctor in Islam. He was the first to perform an eye operation with

scientific methods. He wrote almost a hundred books, of which **Kitâb-ul-hâwî, Bar-us-sâ'a** and others are proof of his service to the field of medicine. In Europe he is known by the name Rhazes. He was born in the city of Rey in 240 [854], and died in Baghdad in 311 [923]. After receiving his medical education in Baghdad, he became a specialist. He wrote valuable books on medicine and on chemistry, too. [Abû Bakr Ahmad bin 'Alî Râdî is another personality, and he was a scholar of Fiqh in the Hanafî Madhhab. He died in 730, in Baghdad.] It is written in the book entitled **Munjid** that Sitti Sukayna, a daughter of Hadrat Huseyn, our Prophet's grandson, underwent an ophthalmic operation, wherein the iris of her eye was removed and then replanted by Muslim opticians. The famous Ibni Hazm 'Alî bin Ahmad proved in his book **al-Fasl** that the earth was round through âyats and hadîths nine centuries ago. The earth's diameter and the sun's altitudinal degrees were measured in the deserts of Sinjâr and Kufa by Mûsâ bin Shâkir's sons, Ahmad and Muhammad, during the reign of Khalîfa Ma'mûn. The tools for astronomy made by these two brothers are clear documents for the importance which the Muslims of that time laid on knowledge and science. Ahmad died in 265, and Muhammad died in 259 [873 A.D.]. Their books on algebra and astronomy were translated into English by Lorenz, and in 1247 [1831 A.D.] they were edited in London together with the Arabic versions. In high schools in Europe none of the names of these people, who are only a few among the many other scientists, is taught to the students. Nor in the books of science translated from them is anything written for Muslim children about their ancestors' discoveries. The names of Islamic savants who had great discoveries are not given at all. Christians who did something rather insignificant are praised as scientists. This enmity towards Islam has spread over Islamic countries.

The Indian Mulla Qudsî, in his book **Asrâr-i melekût,** collected the meanings which Islamic savants had given to âyats about the earth, the moon, the sun, the sky and the stars; thus he proved that they fully agreed with today's modern discoveries. He presented the book to Sultan 'Abdulmajîd Khan, who received it with pleasure. Hayâtîzâde Halîl Şeref Efendi of Elbustân translated and explained the book, giving it the title **Afkâr-i jabarût,** which was published in Istanbul in 1265 A.H..

After reading Islamic books, scientists have admired the Qur'ân, realizing that it has predicted every experiment, every new discovery precisely as it appeared. The ignorant, who know

nothing of science, of Islamic books, read the books written by the enemies of Islam or by priests; hence, they misunderstand Islam and become enemies of religion. Like these people, some people who have become enemies of Islam blindly give themselves such titles as poet, journalist, novelist, admirer and supporter of Turkish culture, and even man of religion or specialist of Islamic history. These people try to make youngsters irreligious by means of writings full of very loathsome lies and slanders. They drag both themselves and the masses to perdition.

Another group of such ignorant people read a few scientific books and think of themselves as scientists. They attempt to smear Islam, which is as firm as steel, with the denials and objections which the European scientists rightfully directed towards Christianity. These fake scientists never think that a scientist's word will be of value only when he speaks on the branch of science which he studies, or rather, in which he is specialized. His speaking on what is beyond his specialization, especially when he meddles in the affairs of the specialists of other branches, will be ludicrous as well as valueless. Being a scientist does not give one the authority to speak on every branch of knowledge. A good chemist cannot cancel the diagnosis determined by a doctor. A good lawyer cannot assert that there is a scientific error in the report of a chemist. A good engineer cannot penetrate the specialization of a lawyer. Scientists make many errors and mistakes even in their own scientific branches and specializations. While on the one hand accomplishing useful discoveries by solving one or more of the mysteries of matter, power and life, they have, on the other hand, made such great errors so as to bring about global harm to civilization. This fact has many examples. For instance, Newton, a famous and great British mathematician, did unforgettable services to the world of science. Indeed, he discovered the law of universal gravitation, the basis of modern astronomy, and when he was only twenty-three years old, he discovered field-glasses that are referred to with his own name. Also, by experimention, he proved that white light could be broken up into seven colors, while, on the other hand, by saying that light is made up of particles radiated from a source of light, he hindered this branch of physics from making progress for many years. Afterwards, upon the establishment of the theory of vibration, it was understood very well that Newton was wrong. Likewise, the French chemist Lavoisier, who is called the father of chemistry today, and who indeed eradicated Aristotle's wrong theories and opened a new

scientific way to experimental knowledge by introducing a balance to chemistry, rendered much service towards the improvement of science up to today's state, on the one hand. But, on the other hand, he made such big errors in the field of chemistry, in which he is specialized, that such words of his, which were transferred into books and taught in universities simply because they were his discoveries, would cause a student of junior high school to fail his exam if he used them. For example, he used to call chlorine gas a compound, an oxide, and he used to explain the acids wrong. Lavoisier's worst mistake was his tainting his own valuable and accurate discoveries by attempting to explain them by means of an old argument that had been reiterated by irreligious and ignorant people. That is, upon seeing that weight did not change in chemical reactions and upon establishing the law of weight conservation, he said, "In nature nothing comes into existence and nothing ceases to exist." Upon hearing this, fake scientists clamoured: "There is nothing to be created out of nothing. Nor does anything cease to exist." Staining the pages which they issued in the name of scientific books with these black writings, they lulled themselves into the assumption that they had eventually come into possession of a scientific weapon with which to blow out the fortress of îmân, to extirpate the religion, and to throw Islam to the ground. In fact, Lavoisier made this error because he thought that chemistry was everything, that Allâhu ta'âlâ would be limited to the law which he was able to see, and that there were no events other than this law. The understanding of this chemist, Lavoisier, that matter does not increase or decrease in chemical events, reveals the fact that "Men cannot create or annihilate anything." Like other enemies of religion, he too, extracted an erroneous conclusion from his experiments and attacked Islam. But he blemished himself by doing so, for today's knowledge of physico-chemistry has penetrated into the depths of the atom where chemistry could not reach, thus proving that Lavoisier was wrong, and Einstein's **theory of relativity** has modified the law of the conservation of mass. Hence, it has been understood that matter, contrary to Lavoisier's supposition, is not the basis of the world.

As we have seen, scientists have made errors even in their own areas of specialization, thus causing great harm to humanity. We do not mean to say that these errors of theirs have devaluated them within the borders of science. Considering them within the context of their useful discoveries, we praise them for their service to science. Yet, by pointing out the fact that they have made

mistakes even in their own specializations, we mean to indicate that the dry thoughts of a scientist on a subject which is outside his specialization, especially on religious knowledge, which is quite different from, deeper and more extensive than his specialization, is nothing when compared with the words of the superior men of religion, who are really great men equipped with religious knowledge and satiated with religious pleasure. A real scientist will admit this fact quite easily. But people who desire money, that is, sham scientists who have customarily worn out their lives for a few years and memorized a few things to earn money or to obtain competence, suppose that a few stereotyped, compressed, and fading drawings in their inanimate brains, no different from motion pictures, are science, attack the superior knowledge of Islam with a courage and excessiveness fostered not by science but by ignorance, destroy themselves, and drag humanity towards eternal perdition.

For example, while a scientist is examining a piece of bone which he found among geologic layers and is trying to gather useful information about life, science-impostors, on the other hand, hearing of this through a radio or the press, are clamouring: "The bones of an ape, the origin of man, have been found. It has become a fact that men originated from apes." They are striving to deceive credulous Muslims. Not understanding or misapplying Darwin's theory of survival of the fittest among the living, they are using it as a weapon to demolish Islam. Yes, for a hundred years some biologists, seeing blood groups, blood relations, numbers of chromosoms, physiological and anatomical changes, somatic changes for adaptation, various mutations with the effect of heat, light, x-rays and radium rays, and some chemical substances in animals, paleontologic observations, the event of mitosis division, and meiosis division, which follows the former, in all living things, observations of blunted appendages in some animals [e. g., the existence of caecum, vermiform appendix, in man]; the formation of an embryo in all animals with more than one cells and an animal's exhibiting the properties of all other animals in its stages of embryo, [e.g., observation of such formations as pronephros, mezonephros, gills and human's embryo], have supposed that species of animals have been changing from the simple to the perfect in process of millions of years, [that is, there has been an evolution.]

It is Lamarck, a French doctor, who first wrote that the living developed from the simple to the perfect. In his book **Philosophy**

Zoologic, which he published in 1809, Lamarck wrote that the living could multiply from one origin. But the biologists of the same century said that the examples given by Lamarck proved animals' adaptation to their environments, rather than their developing from one another.

Secondly, Charles Darwin, the son of a British biologist, in his book **The Origin of Species,** which he published in 1859, said: "The living struggle to adapt themselves to their environments. Those who are successful in this life struggle survive and those who fail die. The incidental changes in a creature enable it to survive by adapting itself to the environment." Other scientists objected to this in various ways. Even Darwin acknowledged the fact that he had failed to understand the formation of such complicated organs as the eye and the brain, and he had to say in his letter which he wrote to a friend of his: "As I think of the construction of the eye, I feel as if I will go crazy."

Thirdly, Hugo de Vries, a botanist from Netherlands, observed in plants that different plants came out from a pure species incidentally and that their properties were transferred from one progeny to the next, and he called this the theory of mutation. But in point of fact, in mutation new organs do not develop. Furthermore, it is not possible to explain away the formation of complicated organs, such as the eye and the brain, which issue from the various layers of embryo, simply by the changing of events in the theory of mutation.

Lastly, paleontologists admit the fact that each living species can change within its own species, and that a living species does not change into another species. For example, today's echinoderms are the same as the ones of the first paleontologic age. No echinoderm has ever been observed to change into a vertebrate, nor has any fossil been found to indicate this.

On the contrary, Hadrat Ibrâhim Haqqî has written in his book **Ma'rifatnâma** that in the construction of the living there is a development from the simple to the most perfect man with examples, and he has explained that this does not mean that the species change from one to another.

Allâhu ta'âlâ declares: "Observe matter, the changes in matter; For you did I create them. Utilize all of them." And also: "Observe how the young develop and the events of life, see that all are based upon regular, scientific principles, and thereby understand My existence and My greatness!"

In order to eradicate Islam, the enemies of Islam extract unsound thoughts and depraved ideas from physical, chemical, biological and astronomical events. By propounding these slanders of theirs under the name of knowledge and scientific information to the youth, they deceive Muslim children. However, scientific progress and new discoveries expose Allah's existence, His oneness, His power and knowledge clearly, thus supporting Islam.

Lest we might be deceived by those who attack our îmân, we should learn and understand scientific knowledge in high schools and universities well. Real scientists see how childish, how ignorant the words of the enemies of religion are.

It is notable that in none of the theories above has man been said to have originated from monkeys; it has not even occured to the minds of scientists.

Yes, it has been observed that there has been a process of evolution in the living within the course of time, yet such changes have taken place within each species. For example, the skeleton of a man called Cro-Magnon has been found among new layers of the fourth prehistoric age. As different from our skeletons as it is, paleontologists have stated that it was one of the first human beings. On the other hand, skeletons of monkeys called anthropoid have been found which lived during the end of the third age and which were unlike today's monkeys. Anthropologists state that they are monkeys. But fake scientists, that is, **atheists,** say that the man called Cro-Magnon and the monkey called Anthropoid are the fossils of man's earliest ancestors, or they are the fossils forming a transition between man and monkey. Biologists observe the difference between man and monkey only with respect to matter. However, the greatest difference between man and animals is man's soul. Men have souls. The honour of humanity comes only from this soul. This soul was given to Hadrat Adam first. Animals do not have this soul. Materialists and philosophers, knowing nothing of this soul, may suppose that man is close to the monkey. Even though the figure and the construction of the earliest men were similar to the monkey, man is man. For he has a soul. The monkey is an animal, for it is deprived of a soul and of the superiorities on account of the soul. As is seen, man and animal are quite different. There can never be a transition between them; they cannot change into one another. In fact, centuries ago it was written in Islamic books, e.g., in the foreword to **Ibni Haldûn Târîhi** and on the twenty-eighth page of **Ma'rifatnâma,** that among the animals the monkey was the closest

to man. [See the thirty-ninth chapter of the first fascicle! It is written in **Bahjat-ul-fatâwâ:** “Monkeys are not the descendants of those ancient people who were changed into monkeys. It is wrong to say that monkeys are of human descent. For those humans who were transformed into monkeys did not live more than three days. They were annihilated.”]

Of the various similar examples which come to our mind, by the way, being embarrassed on behalf of science and knowledge, we will mention this fact: the microscopic, one-celled animals called amoeboids multiply by fission; that is, their cytoplasm and nucleus divide into two. A biologist in North America clove the amoeba, its cytoplasm and nucleus in the middle and saw that both parts went on living. This process is the normal means by which amoebes multiply. Moreover, this experiment does not always give the same result. Reading about this in a magazine, a mathematician, an expert of calculation, gathered some youngsters and said: “In America amoeboids are being cloven and killed and then enlivened again. The mystery of life has now been solved. Dead cells are being enlivened. I read about it a few years ago. There are perhaps more improvements now.” Thereby he tried to deceive youngsters by imbuing them with the idea that science was enlivening the dead, that men were giving life [never!] to the dead, that there was no power, no creator other than science and nature, and that the concept of Allah had been [never!] fabled by earlier ignorant people —how appalling! An irreligious mathematician, being unable to find any dot to blemish Islam within the area of mathematics, which extends from infinity to infinity, attacks with the wrong understanding he derived from events unknown to him in another branch of science; this case is very astonishing, very lamentable. Wouldn’t such base behavior of a person who received an advanced education blemish the name of an advanced education? Would even a person with a nominal education talk so ignorantly? We should not believe the thieves of faith, or the impostors of science, who, after hearing of the experiments and words of scientists, mask their own lies and plans with those words and try to poison the youngsters and rob them of their faith.

In order to deceive youngsters and cause them to leave Islam, the enemies of Islam attack with lies and slanders. They call religious men fanatics, retrogressives. They say that religious men are enemies of science. He who reads Islamic books and understands the superb knowledge of Islam will not believe these lies; he will immediately realize that they are ill-willed, and that

they are insidious enemies pretending to be friends. But those poor people who have little religious knowledge or who have not learned religious knowledge in their homes will be caught in these base people's traps and drift into perdition.

By saying, "As printhouses were built and books were printed in Europe, our block-headed people who wore turbans and grew beards said that it was sinful to build printhouses because they were the inventions of disbelievers, and they prevented them. They caused us to remain behind for years. Islam, the laws of the desert, caused great harm to the Turks," they try to educate school children so as to be irreligious and faithless. They imbue them with hostility against Islam. Being unable to attack Islam through knowledge, science and morality, they fable such base lies and poison young brains. Like all their other slanders, it is obvious that these words of theirs are also lies. By 'block-headed' they mean 'Abdullah Bey from Yenishehir, who was the fifty-seventh Ottoman Shaikh-ul-Islâm, the greatest representative of Islamic savants. Let us see how he answered the question concerning building a printhouse and printing books: When a Hungarian Muslim wanted to build a printhouse, the Shaikh-ul-Islâm was asked: "If a person who claims to know the art of printing books well says that he can make the letters and words of the books of auxiliary branches of knowledge, such as, lexicography, logic, astronomy, physics and the like in moulds and print them on pieces of paper, thus obtaining their copies, will Islam allow the person to print books in this manner?" The Shaikh-ul-Islâm, 'Abdullah Bey, answered: "A person who knows the art of printing books well makes the letters and words of a book in moulds and prints them on pieces of paper, thus obtaining numerous copies of the book in a short time. In this way he develops a cheaper way of printing books. Since it is useful work, Islam allows a person to do this work. A few people who know the branch of knowledge written in the book should proof-read the book first. If the book is printed after putting in the corrections it will be a beautiful piece of work." The answer is written in the book **Bahjat-ul-fatâwâ,** in the chapter **Hazar wa lebs.** It reveals how highly Islam values knowledge and science. The press and its machines were invented in 851 [1447 A.D.] and in 1192 [1778 A.D.] respectively. Paper was invented in 130 [747 A.D.].

The book entitled **Tenqîh-ul-kalâm fî-'aqâid-i ahl-i Islâm,** which was printed in Istanbul in 1330 A.H., by 'Abdullatîf Harputî, one of the men of religion educated during the time of

Sultan ’Abdulhamîd Khân II, provides detailed old and new scientific information and the statements of the great men of religion about it. It is written in its hundred and fifty-third page: “Scientists investigate and observe subtances and the events within substances. They carry out experiments on them. They understand substances and events and inform us of what they understand. They do not go beyond what they see and understand. He who goes beyond this has gone beyond his duty. Subjects which cannot be perceived, observed or experimented are beyond scientific knowledge. A scientist’s comments concerning such subjects are worthless and unimportant. If a scientist intends to mean that an angel’s existence cannot be observed through science and that it cannot be understood through experimentation when he states that there are no angels, this word of his agrees with science. But if he means to say that an angel’s existence is not believable because it cannot be proved with experiments, his word is worth nothing. It should be thrown back into the teeth of the speaker. For, by this word of his he himself goes beyond science and disagrees with science. To attempt to deny something whose existence cannot be understood by observation and experimentation, and to say that it cannot exist, is as out of place and as incompatible with science as saying that science proves its existence. It does not become a scientist to search for beings beyond the scope of positive science, such as soul, angels, genies, Paradise and Hell within the limits of matter and events and to try to understand them through experimentation. Understanding such beings is possible by their being explained by Prophets, whose superiority is noted through their miracles. Information obtained by listening to Prophets is called **’Ulûm-i naqliyya.** It is not called **Scientific information** or **’Ulûm-i ’aqliyya.** To attempt to understand such information through science is similar to bringing bread to one’s ears in order to eat it. Some impostors of science who call themselves Muslims and who wear turbans and perform namâz, deny the existence of genies through this approach. They say, ‘It is incorrect to believe that a person can be paralyzed by genies. It simply is not appropriate to believe in such superstitions in this scientific age.’ They give wrong and tortuous meanings to âyats and hadîths about genies, and thereby they become disbelievers.”

It is permissible and necessary to give scientific meanings to scientific information and the âyats in the Qur’ân which reveal knowledge that can be understood through science. But these

meanings can only be given by Islamic savants, that is, by those great 'mufassir's who are specialized in scientific knowledge and are mujtahids in religious matters. The impostors of science cannot interpret the Qur'ân. Their translations of the Qur'ân are worthless. It is a grave crime to attempt to adapt âyats, which are beyond science and experimentation and have nothing to do with science or scientific knowledge, and to change the tafsîrs made by the Salaf-i sâlihin (the early savants). People who make such interpretations and translations become disbelievers.

It is written in its seventy-third page: "The stars that have been seen since the discovery of the telescope and the tiny beings that have been seen owing to microscopes had not been seen and their existence had not been known of during the earlier ages. As it would have been wrong and unjust to say that these beings did not exist because they could not be seen, likewise it would be out of place and unjust for scientists to deny those things which they cannot understand through today's scientific tools and scientific information, especially beings that are beyond the limits of science. It would be a word incompatible with science, an ignorant word."

In short, while real scientists always fall in love with Islam, sham scientists, being unable to understand Islam and the world, attack material and spiritual values, and finally end up in Hell.

Widely-known Western scientists and men of belles-lettres have always acknowledged their admiration for the Qur'ân al-kerîm. Goethe, one of the most eminent men of literature the world over, could not help saying, "I have marvelled at the grandeur and magnificence of its phraseology," after readig its German pseudo-version.

Beowort Smith, a British priest states as follows in his work entitled 'Muhammad and His Followers: "The Qur'ân, with the purity of its style, is a miracle of knowledge, philosophy, and truth."

Albeyrry, who translated the Qur'ân al-kerîm into English, said: "Whenever I hear the azân being called, it moves me like mystical music."

And here are Marmaduke Pisthall's remarks on the Qur'ân al-kerîm: "The most inimitable symphony, a most powerful expression, and a force which incites the human nature to weeping and enthusiasm."

Many other Western philosophers, writers, scientists, and

politicians acknowledge their admiration of the Qur'ân al-kerîm.

Even Lamartine describes Hadrat Muhammad 'sall Allâhu 'alaihi wa sallam' as: "A man who was a philosopher, a speaker, a Prophet, and a commander who charmed human thoughts, brought new dogmas, and founded an extraordinary Islamic state. Here is Muhammad ''alaihis-salâm'. Let them measure him with all the scales that are used to measure the greatness of any person; I wonder if there could be a man greater than him. There cannot be." Lamartine could not prevent himself from uttering these words.

Gibbon, states: "... and the Koran is a glorious testimony to the unity of God."[1]

Michael H. Hart, who is an American expert on astronomy, studied the lives of all the great men from Hadrat Âdam up to our time one by one. Making a selection of one hundred from among them, he demonstrated how Muhammad ''alaihissalâm' was the greatest of them all. He did not omit saying: "His might came from the Qur'ân al-kerîm which he believed was revealed to him by Allah."

Jules Masserman, a well-known Jewish psychoanalyst, professor at Chicago University in America, examines in a special issue of **Time** magazine, which was published on July 15, 1974, all the great leaders in history up to now under the title "Where Are the Great Leaders." He analyzes their lives, and says: "The greatest among them is Muhammad ''alaihis-salâm'.

Max Planck, one of the best-known scholars in the natural sciences, was born in the city of Kiel in Germany. After he became a professor, first he worked in Kiel, then in 1889, he became a member of the teaching staff at the University of Berlin. His activities in Berlin lasted for 30 years. He died in 1947.

Max Planck mostly dealt with radiation. His most important finding was that the energy rays coming out from atoms diffused in quanta. He called this finding the 'quantum theory,' and calculated the energy to be produced. A nobel prize for physicist was given to him in 1918 for his discovery.

Max Planck stated: "Both religion and science expose that there is an enormous Power which is unattainable. This Power created the world and keeps it under His sovereignty. However,

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[1] **The Decline and Fall of the Roman Empire**, Gibbon; edited by Dero A. Saunders, 1952, chap. 16, div. 2, p. 653.

their languages used in expressing this Power differ. Yet, even though the methods of their explanations seem to be different, they originally are the same. These two explanations are not contrary to each other, but complement each other.

"Both religion and science accept that this universe must have been created by a Power whose entity will never be understood, and which will never be attained by man. We cannot understand exactly the greatness of this enormous Power, and will never be able to understand it. Maybe, a tiniest part of His power might be understood indirectly by human beings.

"Religion uses reasonable symbols so that man can understand this Power, the Creator, and can approach Him. Branches of science use rules and formulas so that this Power can be known. If we unite these two ways, it will be clearly seen what a great power this Creator has. Therefore, His existence and greatness is expressed with the word Allah by religion, and with research, measurements and formulas by branches of science, which are a small field of this Power.

"If religion is compared with science, no contradiction can be found in them. Both religion and science accept that this world cannot exist without an enormous Creator. All the new scientific findings are proofs which indicate the existence and the greatness of this enormous Creator. No differences exist between religion and science. The way of science is not something else, but some people claim so. What a shame it is that some people in our century think that there is no relationship between religion and science. This notion is completely wrong. As I have tried to explain above, religious beliefs and thoughts are supported by science.

"If you read history, you'll see that the most famous scientists tightly followed a religion. Leibniz, Newton and Kepler were very pious men. As a matter of fact, in those days, scientific experiments were done only in churches, in dark dirty rooms, or in priests' houses. Then, in the course of time, labs, institutions and universities were founded; hence, the scholars of religion and science began to study separately and followed different methods. Over time, their methods became so different from each other that it was thought that their aims must be different, too. In fact, they are not the ways leading to opposite directions. On the contrary, they are exactly parallel lines. They go towards the same destination. As parallel lines are supposed to come to the same point in the infinite distance, likewise religion and science will embrace each other in the main infinite distance."

The passages above have been taken from the book **Der Strom von der Aufklarung bis zur Gegenwart,** by Max Planck.

Today's cultured man, when he thinks about himself impartially, has to believe in the existence of Allâhu ta'âlâ. Although the Koranic translations that they read are not correctly rendered versions, they acknowledge that Islam is the only true religion. Translations can never be the same as an original. For this reason, those foreigners who wish to examine Islam should be advised to read books of 'aqâid, written by Islamic scholars 'rahmatullâhi ta'âlâ 'alaihim ajma'în'.

The things necessary for everybody and especially for the youth are three:

The first thing is to correct the faith, from the Hell fire to be set free.

For that purpose you must gain the exact knowledge of faith and îmân.

Knowledge is required to believe and then to act upon the Divine Firmân.

You should learn the 'aqâid, and fiqh as much as needed in your case.

The second thing is to obey Islam and follow Muhammad 'alaihissalâm' pace by pace.

The third thing is to acquire ikhlâs in every deed, discarding vanity and show.

In obtaining all these essentials of Islam, you should be like an arrow in a bow.

The acceptance and reward for a deed with no ikhlâs is impossible to find.

The source of ikhlâs is Tasawwuf, keep that always in mind.

42 – FIRST VOLUME, 73rd LETTER

This letter, written to Qilinjullah, who was Qilinj Khân's son, informs us about what we should avoid and what we should do:

May Allâhu ta'âlâ bless thee with the honour of following the brilliant route guided by Muhammad Mustafâ 'alaihis-salâtu wassalâm'! O my son! This world is a testing place. Apparently, the world is decorated with false sequins. It resembles an unchaste woman. Its face is a portrait with attractively dyed hair, eye-brows, and a beauty-spot. Its appearance is sweet. It looks fresh, pretty, and crisp. Yet, in fact, it is like a corpse dabbed with fragrant perfumes. So to speak, it is a carrion, a rubbish heap beset with insects and scorpions. It is a mirage of water. It is like a poisoned sweetmeat. In essence it is ruination, and by nature it is evanescent. It is implacably ruthless towards its sympathizers and pursuers and will inflict the worst types of harm on them. He who has fallen for it is stupid, enchanted. Its lovers are fooled lunatics. He who falls for its appearance will end up in an endless disaster. He who judges by its transient flavour and skin-deep beauty will suffer eternal repentance. Sarwar-i-kâinât Habîb-i-Rabbil'âlamîn ''alaihi wa 'alâ âlihissalawât wa-t-tehiyyât' stated: **"The world and the Hereafter are irreconcilable opposites. If you please one of them, the other one will take offence."** This means to say that if a person pleases the world the Hereafter will be offended with him. That is, he will attain nothing in the world to come. May Allâhu ta'âlâ protect us and you from the unfortunate state of being fond of the world and sympathizing with people who, anxious to obtain worldly advantages, trample over their duties as human beings!

My son! You know by now that the world is extremely vicious; but what is (it that we call) 'the world'? 'The world' means 'anything that will lure you away from Allâhu ta'âlâ'. If one's concern for women, children, property, rank or position is excessive enough to make one forget about Allâhu ta'âlâ, it becomes 'the world'. It is for this reason that musical instruments, games, **mâlâ-ya'nî,** i.e. useless and vain occupations, [gambling, harmful company, porno movies, magazines and novels] are in effect 'the world'. So are all sorts of learning and education that are not useful for the world to come. If such subjects as mathematics, geometry, astronomy and logic are not utilized in

manners dictated by Allâhu ta'âlâ, [that is, if they are not used for purposes such as contending with disbelievers, surpassing them, and serving humanity], dealing with these subjects is nothing but killing time, i.e. 'the world'. If these subjects alone would suffice when they were learned with all their profound particulars and subtleties, then the ancient Greek philosophers [and the recent years' European and American scientists and experts] would have found the way to salvation and secured themselves against the eternal torment awaiting them in the next world.

[Experimental and scientific lessons and foreign languages that are taught in high schools and universities are useful if they are learned with the intention of serving Islam and creatures and used for this purpose. In this case it is necessary and blessed to study these subjects. It was for this purpose that our ancestors, the Muslims of Damascus, Baghdâd, Sammarkand and Andalusia were so advanced in all branches of science and fine arts that they always occupy first place in the world's annals. Throughout centuries, European men of knowledge and science came to the Islamic universities, specialized in their fields, and left with degrees to take pride in when back at home. The vestiges of those luminous Muslim civilizations are in the open for the world's erudites to admire.

If the sciences taught in today's colleges and universities and which cost a person his entire youth are used in a manner approved by Allâhu ta'âlâ, they will be beneficial and will provide prosperity in this world and endless felicity in the Hereafter.

Civilization does not mean sheer scientific lore. Science and knowledge are only an instrument, a means for attaining civilization. It would be an egregious folly and a glaring mistake to look on those nations that are considerably advanced in erudition and scientific developments as civilized people without observing the areas wherein they put their scientific resources to use. The great numbers of factories, automobiles, ships, planes and atomic installations or the dazzling improvements in the new discoveries in quality as well as in quantity are not indicators of civilization. To consider these things as civilization itself would be hardly any different from looking on every person wielding a gun as a ghâzî or a mujâhid (a fighter for Islam). It is true that being a mujâhid requires possessing the latest weaponry. Yet a person who is in possession of a weapon may equally turn out to be a highwayman.

Civilization is ta'mir-i-bilâd and terfîh-i-ibâd, which means to rehabilitate towns and countries and to ensure that all people live in peace spiritually, mentally and physically. Accomplishment of

these two objectives is possible if, and only if, Islamic canon is followed, i.e. by obeying the commandments and prohibitions of Allâhu ta'âlâ. The farther away from Islam, the farther behind in civilization. If the lessons taught in colleges and universities, all the scientific implements, factories and heavy industries are used for the purpose of rehabilitating countries and providing a life of comfort for people, they will be useful and cause blessings. If they are used for the devastation of countries and for the incarceration and enslavement of masses, then they will be worthless and cause sinfulness. They will be useful and they will promote civilization if, and only if, they are used in accordance with the Islamic religion. European and American intellectuals have been studying the Islamic ethics and the Islamic laws for centuries. They have been adopting and appropriating Islam's commandments and prohibitions. It is a palpable fact that they owe their present advanced status to the Islamic values and principles, of which they avail themselves even in their legislations. As a matter of fact, let us liken a nation to, say, a ship; the Islamic tenets, that is, the commandments and prohibitions of Allâhu ta'âlâ are the executive members and the captain of this ship. All areas of knowledge and science and branches of industry, including heavy industry are the engineers of this ship. Both the captain and the engineers are necessary for the ship. A ship that lacks one of them is useless and it is doomed to annihilation.

Then, in order to regain the worldwide achievements and superiorities of our ancestors 'rahmatullâhi ta'âlâ 'alaihim ajma'în', we have to retain both aspects of the Islamic knowledge; that is, on the one hand we must learn our religion well and hold fast to it, and on the other hand we must exert ourselves to equip ourselves with scientific knowledge, to keep up with the latest technical developments, to utilize these developments in the best possible way, and to exploit them in a manner agreeable with the Islamic principles. Once we achieve this, we shall attain material and spiritual maturities and set an example for all other nations; thereby the entire world will admire us and choose us their leader and protector.

It is stated in a hadîth-i-sherîf: **"Al-Jannatu tahta zilâl-is-suyûf,"** which means, **"Islam will retain its power if we make and use effectively all sorts of weaponry owned by disbelievers."** Therefore, we should study science very much and produce the latest weapons, rockets, radars and missiles. Otherwise, our religion will collapse. More than fourteen hundred years after being uttered, this hadîth-i-sherîf guides us, today's people, to the way leading to salvation. On

the other hand, the hadîth-i-sherîf which states: **"The religions of peoples** (nations) **will take after the religions of those people who govern them,"** commands Muslims to work hard and become superior to disbelievers. We must digest these hadîth-i-sherîfs well and adhere to them with unswerving devotion.]

Our Prophet ''alaihis-salâtu wassalâm' stated: **"A person's busying himself with useless occupations and thus wasting his time is a behaviour indicating that Allâhu ta'âlâ does not like him!"** Translation of a Persian distich:

Everything named beauty, except love of Allah, whatsoever,
Is poisonous to the soul, even if it is made of sugar.

It has been stated (by authorized scholars) that scientific study of stars, namely astronomy, is serviceable in the determination of prayer times. In other words, astronomy (al 'ilm-i-nujûm) is one of the branches of science contributory to the calculation of prayer times. However, this definiton should not be misconstrued as, "Prayer times cannot be determined without the knowledge of astronomy." There is many a person who is unaware of astronomy and yet who knows prayer times better than those who have studied astronomy. The same applies to the other branches of science such as logic, mathematics and other subjects taught in high schools; if they are employed in modes enjoined by Islam, and, for instance, if al 'ilm-i-kelâm is utilized in proving the fact that Islam is the sole guide to felicity and civilization, they are permissible, [and, in addition, they will cause plenty of thawâb.]

If busying yourself with occupations approved by Islam keeps you from performing your religious duties termed wâjib and fard (or farz), are these occupations still approved and permitted (mubâh)? Of course, not! We must be reasonable. Accordingly, dealing with high school subjects before having learned Islam, îmân, acts that are fard and those which are harâm will keep you from acquiring these essential learnings.

[It is stated as follows in the section dealing with knowledge in the book **Kimyâ-i-sa'âdat:** Every Believer should learn a précis of the tenets of the Sunnî belief (the belief of Ahl as-sunnat); this is fard. Next, he should learn two things. One of them is the knowledge concerning the heart, and the other is the knowledge on the physical level. The knowledge on the physical level has two sub-branches. One of them consists of the commandments to be observed, while the other one teaches the prohibitions that a Muslim has to avoid. The following sequence is dictated in learning

the commandments: If a person converts to Islam during the morning hours, it becomes fard immediately after the arrival of noon time that he learn those acts that are fard to do during ablution and namâz. At the same time, it becomes sunnat for him to learn the acts that are sunnat (to do during ablution and namâz). When the time for evening prayer arrives, it becomes fard for him to learn that the (compulsory, or fard, section of) evening prayer consists of three rak'ats. When the blessed month of Ramadân arrives, it becomes fard for him to learn those tenets of fast that are fard. One year after he attains, (if he does), the nisâb (the border which Islam prescribes a Muslim must financially reach in order to become rich), it becomes fard for him to learn (the Islamic commandment termed) zakât. Learning (the commandment termed) hajj becomes fard when he (fulfils the conditions that make hajj compulsory for him and therefore he) is about to set out for hajj. Thus, as the time for each religious duty comes, it becomes fard-i-'ayn for him to learn it. For instance, when he wants to enter into a marriage, it becomes fard for him to learn the teachings pertaining to nikâh (marriage contract prescribed by Islam), conjugal duties and rights, and periods of 'udhr (menstruation) of women. If he is to engage in trade or arts, it becomes fard for him to learn the dos and don'ts of these occupations, and especially the subtle particulars of interest. If he intends to specialize in a particular branch of art, it is fard for him to major in that art and learn the up-to-date teachings concerning that art. (For instance, if he is to become a dentist, it is fard for him to first graduate from a high school and then from the dental school and then to undergo a period of initiation and, finally, to specialize. This rule applies to every branch of art, trade and agriculture. It is fard for everybody to study and learn his branch of art. It is not fard for him to learn other branches, (except, of course, those aspects of other branches overlapping his own area). In a warlike situation, it is fard-i-'ayn to learn military subjects such as weaponry, to learn science and technology only adequately enough to make up-to-date weapons and to defend your country, and it is fard-i-kifâya[1] to specialize in them.)

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[1] With respect to comprehensiveness, there are two kinds of fard. When something is compulsory for each individual Muslim, it is called **fard-i-'ayn.** If the obligation of a fard lapses from other Muslims when one Muslim performs it, that is, if other Muslims do not have to perform it when it is carried out by one Muslim, and if all Muslims are responsible and become sinful when no Muslim performs it, this kind of fard is called **fard-i-kifâya.**

So is the case with learning the acts that are harâm; different people have to learn different harâms, (depending on times, conditions, trends, etc.). For instance, in places, (countries, towns) where men wear garments made of silk, it is fard for those who live in these places to learn that wearing silk clothes is harâm for men, and those who know this have to teach it to those who do not. (Synthetic silk is not harâm for men, either.) In places where people consume alcoholic drinks and pork, violate others' rights, engage in interest and practise bribery, it is fard for those who live in these places to learn that bribery is harâm. In places where women and men sit together, it is fard for those who live in such societies to learn mahram and nâ-mahram women and what women one is permitted to look at and what women are forbidden for one to look at. [Muslims who live in places where women and girls go out without properly covering themselves, (parts of their body which Islam commands them to cover), and where men expose their thighs, have to learn what parts of their bodies it is fard for them to cover. As it is sinful to expose these parts of the body or to look at the exposed parts of others' bodies, it is an additional sin not to know this prohibition.]

It is fard-i-'ayn for every man and every woman to learn the knowledge concerning the heart, that is, al 'ilm-i-akhlâq. For example, it is fard-i-'ayn for every Believer to learn that it is harâm to foster malices such as **hiqd,** which means 'to bear a grudge', **hasad,** [which means the feeling you have when you wish that the qualities or possessions that someone else has belonged to you instead of others. If you wish that you could have the same qualities and possessions and do not mind others' having them, too, it is not hasad; it is **ghibta** (envy, yearning), which may cause thawâb], **kibr,** [which means arrogance, conceit. It is not arrogance to assume an expression of arrogance towards an arrogant person. It causes the same thawâb as if you gave alms], **sû'i zân,** [i.e. having a bad opinion of someone who is good.] As is seen, it is fard-i-'ayn to learn îmân, i.e. the tenets of Sunnî belief in summary and to learn the good and bad habits. And it is fard-i-kifâya to learn how to perform the namâz of janâza, the services to be done to a dead person, the technicalities and methods of arts and trade, (and science well enough to make and use modern weapons). In other words, these learnings are fard only for those who are involved in these activities; they are not fard for other people. However, if an adequate number of people do not learn them, all the other Muslims living in the same place, as well as the government, will

become sinful. By the same token, it is fard for a person who intends to be a doctor to receive high school and medical education, but it is not fard for a would-be engineer to study medicine. Ibni 'Âbidîn 'rahmatullâhi 'alaih' makes the following remarks in his preface to the commentary to the book entitled **Durr-ul-mukhtâr:** "It is fard-i-'ayn to learn as much as you need of the 'ulûm-i-naqliyya, i.e. religious knowledge. It is fard-i-kifâya to learn more and also necessary amount of 'ulûm-i-'aqliyya (scientific knowledge)." He states as follows in his discourse on the performance of qirâ'at during namâz: "It is fard-i-'ayn for every Muslim to memorize one âyat. It is wâjib to learn the (sûra called) Fâtiha plus three âyats, or a short sûra (instead of three âyats). It is fard-i-kifâya to memorize the entire Qur'ân al-kerîm. Learning Fiqh more than you need is preferable to becoming a hâfiz (committing the entire Qur'ân to your memory)." He makes the following observation in the fifth volume: "Learning Fiqh with the intention of teaching it to others produces more thawâb than doing so for the purpose of practising what you have learned."]

My son! Haqq ta'âlâ, Who is so generous, so magnanimous, blessed you with the exceptionally great honour of making tawba and affiliating yourself to the sohbat of a devoted follower of the Islamic scholars. I wonder if you, under the incessant and combined temptations of your nafs and the devil, and beset among religiously ignorant and malicious friends, have managed to retain that pure state of yours? With all the various methods of subversive activities carried on by the enemies of Islam for the purpose of misguiding the younger generation, it is not an easy task to survive the trials and quandaries without any impairments. It is the period of youth. In the present monetary affluence, it is easy to satisfy every desire of the nafs, and most of the friends are disingenuous! Translation of a Persian distich:

My dear son! Here is my sole piece of advice:
You are so young, and the alley is beset with vice.

My valuable son! You must avoid excess in the free area of mubâh.[1] You must use your recreation of mubâh only as much as you need. And this little amount you must utilize with the intention of doing your duties as a born slave of Allâhu ta'âlâ. For instance, as you eat something you must intend to muster energy for the observance of Allâhu ta'âlâ's commandments, while

[1] Anything permitted by Islam.

dressing yourself, you must have in mind covering your parts of awrat and protecting yourself against cold or hot weather, and you must bear these altruistic motives whenever you are to begin an activity of mubâh, [e.g. when you study]. Our superiors preferred (the choice called) ’azîmat, and they kept as far away as they could from the rukhsats. (In other words, they preferred the more meritorious and difficult way and avoided having recourse to the facilitated way.) Another aspect of ’azîmat is moderation in using the mubâhs. If this fortune, this blessing proves to be beyond you, then at least you should not overflow the area of mubâh and trespass on the district of harâms and dubious acts. Allâhu ta’âlâ, Who is very compassionate and generous towards His born slaves, allows them to entertain themselves within the promenade of mubâh. He has made so many things mubâh. What a gravely insolent behaviour it would be towards Allâhu ta’âlâ to leave aside all this multitude of varieties of pleasure that are halâl and to indulge into the few forbidden pleasures. Furthermore, He created the same flavour in the halâls as well as in the harâms; in fact, there is even more satisfaction in the halâls. Aside from the pleasure intrinsic in the various blessings that are halâl, what could be more enjoyable than doing something which one knows Allâhu ta’âlâ approves? And what could be more excruciating for a person than the consciousness that his master does not like his conduct? The moments when Allâhu ta’âlâ will express His approval in Paradise will be sweeter than all the other blessings of Paradise. On the other hand, the same moments, as Allâhu ta’âlâ will also manifest His reprimands in Hell, will be more poignant than all the other sorts of torment in Hell.

We are born slaves. We are under the command of our Owner. We are not irresponsible vagrants. Nor are we free to do whatever we like. Let us think well! Let us be wise and far-sighted! Otherwise, on the Judgment Day we will obtain nothing but shame and regrets. The period of youth is the time of making profits. A virtuous person will realize the value of this period and will not waste it. Old age is not a period attained by everybody. Even if one attains it, the conditions are not always convenient and favourable. And even if one finds the favourable conditions, then old age is the age of feebleness and senility and what is done then is mostly ineffective. Today, when all the conditions are favourable, when you have the great blessing that both your parents are alive, when you are not burdened with a family to take care of, when you have all the necessary vigour and energy, I wonder what could be the

excuse or the reason for this procrastination? Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“He who says, ‘I will do it tomorrow,’ loses, perishes.”** It is good to postpone your worldly businesses until tomorrow and always do your businesses pertaining to the Hereafter today. And it is a very execrable option to do it the other way round.

During the young age, three enemies of Islam, your nafs, the devil, and harmful company, will try to misguide you. A few acts of worship despite these dissuasive factors will therefore be utterly valuable. Acts of worship performed during one’s old age, even if they are far superior in quantity to the former, will not be so valuable. When the enemy attacks, a minor act of valor on the part of the soldiers will be highly appreciated. During the peace time, however, drills of much wider capacity will not attract so much applause.

My son! Man, who is the essence, the epitome of all other beings, was not created in order that he could entertain himself, play and frolic, eat and drink, go about, lead a comfortable life, or to live in luxury. He was created so that he should do his duties as a born slave, obey his Rabb, acknowledge his inferiority, weakness and neediness before Him, trust himself to Him, and supplicate to Him. All the modes of worship taught by Muhammad ‘’alaihis-salâm’ are useful for people. They have been commanded because they are useful to people, not because they will do any good to Allâhu ta’âlâ. Acts of worship should be done in a sincere and deep feeling of gratitude and reverence. The commandments should be done and the prohibitions should be avoided in perfect submission and with utmost exertion. Allâhu ta’âlâ does not need anything, yet He blessed His born slaves with the honour of His commandments and prohibitions. We, poor born slaves who are always in need, should express very profound gratitude for this tremendous blessing; and this expression of gratitude, in its turn, means our doing the commandments with the most ardent enthusiasm.

O my son! You know very well that in this world when a person occupying a high position or rank assigns an important task to one of his juniors, the latter will attach paramount importance and value to this task, though he knows that accomplishment of this task will be useful to his senior as well. He will take pride in the task because it has been assigned to him by someone he esteems highly, and will try to accomplish it willingly and with pleasure. Is it not right? How shameful a paradox! Is the greatness of Allâhu

ta’âlâ inferior to the greatness of this senior that the commandments of Islam are not observed with such devotion? [Some people do not consider the commandments of Allâhu ta’âlâ as a duty. They say, “Duty is sacred. Duty first, and namâz next.” The fact, however, is that Allâhu ta’âlâ’s commandments should be considered as the first duty.]

We must be ashamed. We must rise from this slumber. There are two reasons for a person’s not doing Allâhu ta’âlâ’s commandments:

1— He does not believe in Allâhu ta’âlâ’s commandments and prohibitions. [He says, for instance, that these acts of worship are “intended for the Arabs. They are for the health of the desert people. Today, Swedish drills, therapeutic muscular exercises and massages fulfill the functions of namâz, and showers, baths and beaches do the cleaning in a more modern way than the ablution.”]

2— He slights Allâhu ta’âlâ’s commandments. He holds the greatness of these commandments inferior to the orders of people occupying ranks and positions. Whatsoever the reason, one or the other, we must think of the abjectness and meanness of not doing the acts of worship.

O my son! Supposing a notorious liar said, “Tonight the enemy is going to make a raid from that direction,” would not the people in command reflexively tend towards the wiser preference and begin thinking of their defence forces? Would not they say that one should be prudent, be precautious and on the alert at times of danger though they know that that man is a liar?

The mukhbir-i-sâdiq, that is, the ever-truthful, who is well-known for always telling the truth ‘’alaihissalâtu wassalâm’, announced time and again the eternal torment in the next world. They do not believe him. Or, although they believe him, they do not think they should take the necessary precautions to save themselves. As a matter of fact, the mukhbir-i-sâdiq has shown the way of saving oneself, too. Then, what sort of îmân is theirs that they do not think as much of the words of the mukhbir-i-sâdiq as they would of the fibs of a liar? It will not save a person to be a Muslim, a Believer in words only. The heart itself should believe and develop yaqîn.[1] But the present instance would be the last thing to be called ‘yaqîn’. It is not even surmise. Nor, perhaps, is it

[1] Yaqîn means absolute belief: belief which is as positive as the conviction that you feel when you have seen something you are to believe.

even a fancy. For, it sometimes takes sagacity to take safety measures against an imagined danger.

Despite the eighteenth âyat of Hujurât sûra, which purports: **“Allâhu ta’âlâ continuously observes your behaviours,”** they keep committing harâm. However, they would immediately stop doing these atrocities lest an ordinary person should see them in the act, even if it were a mere probability. This state has two possible reasons: Either they do not believe in the declaration of Allâhu ta’âlâ, or they just ignore the fact that Allâhu ta’âlâ sees them. One or the other, does either one of these cases signify îmân, or disbelief?

My son! You should renew your îmân! Our Prophet ‘’alaihis-salâtu wassalâm’ stated: **“Renew your îmân by saying, ‘Lâ ilâha il-l-Allah’**.” Next, you should make tawba and cease from your habits that Allâhu ta’âlâ disapproves. You should avoid doing what Allâhu ta’âlâ has forbidden, i.e. the harâms. You should perform the five daily prayers of namâz in jamâ’at. And, if you can, it will be a great fortune to perform the post-midnight prayer, i.e. the namâz termed tahajjud.

Acts of worship performed on special nights, such as the nights called Jum’a, ’Arafa, ’Iyd, Qadr, Barât, Mi’râj, ’Ashûra, Mawlid and Raghâib, produce many blessings. Mawlânâ Muhammad Rabhâmî ‘rahmatullâhi ’alaih’ states on the hundred and seventy-second page of the Indian edition of the book entitled **Riyâd-un-nâsikhîn** that the great Islamic scholar Imâm-i-Nawawî ‘rahmatullâhi ’alaih’ writes in his book **Edhkâr** that enriching one-twelfth of the night, (which makes about one hour), that is, reading Qur’ân al-kerîm, performing namâz, or praying during that time, stands for enriching the entire night. It makes no difference whether it is a summer night or a winter night. The passage on the four hundred and sixty-first (461) page of the book entitled **Ibni ’Âbidîn** confirms this. It is stated in the book entitled **Haqâiq-i-manzûma:** “The word ‘hour’ mentioned in the books of Fiqh means ‘a length of time’. Nawawî is a mujtahid in the Shâfi’î Madhhab. Enriching the night in this manner is advisable also to people who are in the Hanafî Madhhab.” The book Haqâiq-i-manzûma, by Mahmûd-i-Bukhârî, consists of ten volumes and is a commentary to the book entitled **Manzûma-i-Nasafî.** It is a valuable book of Fiqh. Mahmûd-i-Bukhârî passed away in Bukhâra in 671 [A.D. 1271].

One of the five tenets of Islam is to pay zakât. It is definitely necessary to pay zakât. [It is a fact stated in many books, e.g. in the

fourteenth page of the book entitled **Surra-tul-fatâwâ,** which exists at number 1113 in the library of Murâd Molla, that “If a person who is liable to pay zakât postpones it without any good reason to do so, (if he does not pay it that year, for instance), he will be sinful and he will be discredited as a witness.”] To pay zakât without any difficulty, once a year, [for instance, in the blessed month of Ramadân], you calculate and reserve the poor’s due, i.e. one-fortieth of your gold and/or silver and/or commercial property with the intention of zakât. Then, choosing one (or more) of the people eligible for receiving zakât, you give it to them any time during the entire year. It is not necessary to intend for zakât each time you pay it. The intention you make while putting aside the amount of zakât will suffice. Everybody knows the amount that he is to pay to the poor or to people who are eligible for zakât every year. He sets aside this amount and keeps it. If he does not make his intention while putting it aside, the amount he pays to the poor will not be zakât. [It will be supererogatory alms.] By paying zakât, you will, at the same time, have paid the people in need. If the amount you have given to the poor is less than the amount you reserved for zakât, you must keep the remaining amount separately from your property, mix it with the following year’s amount of zakât, and pay the entire mixture in that year. It is permissible to follow this same procedure, i.e. to preserve the amount of zakât beforehand and to pay it to the poor sporadically during the next year. My son! Man’s nafs is stingy, miserly, avaricious. It is recalcitrant towards doing the commandments of Allâhu ta’âlâ. That is why this letter of mine may sound somewhat overemphasized. In fact, our possessions, lives and property are His gifts. Who on earth could have the right to lay hands on something given by Him? Then, zakât and ’ushr must be paid willingly.

We must perform every act of worship enthusiastically. We must be strict in avoiding retaining others’ rights with us and in paying them their dues. We must be extra careful so that there should not be any rights or dues left unpaid! It is easy to pay a debt in the world. And it is possible to apologize and have ourselves forgiven by means of kind and soft words. Not so is the case in the next world. Once you get there, it will be very difficult to rid yourself of others’ rights, and you will be helpless.

[One should be careful about disbelievers’ rights, too. A person who lives in a country of disbelievers should not infringe on disbelievers’ property, lives or chastity. And he should obey their

laws, too.] We should learn Islam by asking true scholars who know Islam well and who keep the next world in their minds. The statements and books of such blessed people are influential. Owing to the blessed words that their blessed breath carries, it will be easy to keep their advice. [One should run away from robbers of faith and their books because these people write religious books and make speeches in order to earn money, to influence votes, or to seize a post, and they smile at Muslims in order to deceive them.] In places where true scholars cannot be found and dependable books are not available, these fake scholars can be asked questions only when it is inevitable. Yet even in such cases we should not listen to their preaches and speeches.

O my son! What business do we, faqîrs, have with the so-called lovers of this world so that we should be interested in their good or bad behaviours? Allâhu ta'âlâ's Prophet 'sall-Allâhu 'alaihi wa sallam' has given all the necessary pieces of advice and left behind nothing unsaid. Yet, since this dear child came to us, faqîrs, and asked for advice and help, it has been coming to (our) heart, frequently, how and in what states this dear child has been. It is this attachment that has occasioned these lines to be written. I know that this dear child has heard words of this nature myriads of times. Yet one will not attain anything only by hearing. It is necessary to practise what one hears and learns. A patient may know what medicine he needs. Yet he will not recover unless he takes the medicine. Knowing the medicine cannot cure him. The millions of statements made by all the Prophets ''alaihim-us-salâm' and the thousands of books written by the multitude of savants 'rahimah-um-Allah' are intended for being put into practice. Knowing will not be a beneficent intercessor in the next world, but it will be a document, a testimony serving as a ground for torment. Our master, the Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"On the Day of Judgment, the person who be subjected to the most vehement and the worst torment is the savant who did not benefit from his knowledge and whose behaviour did not keep pace with his knowledge."**

My son! You, too, know that tawba on that day will be futile! For, the life you have led away from those who love and never forget Allâhu ta'âlâ has prevented that bud of happiness from blossoming into a flower. Yet the fact that that bud has not decayed indicates that this dear child is an absolute gem who will immaculately respond to tuition. For the barakat of that tawba and attachment, it is hoped that Allâhu ta'âlâ will sooner or later bless

this dear child with the path He has chosen and loves. Whatever the cost, do not lose your love for those who follow the path guiding towards (love of) Allah! Place in your heart the earnestness to trust yourself to their care and to be in their company! Entreat Allâhu ta'âlâ to bless you for the sake of your love for those great people and place His very love in your heart and, protecting you against attaching yourself to the rubbishy concerns of this world, to attract you entirely to Himself! Translation of a Persian stanza:

Love is such a fire that when ablaze,
All but the darling it burns into ashes.

Draw your sword of LÂ to kill all but Haqq;
Say LÂ, and then look if anything remains.

All's gone, everything, except IL-L-ALLAH;
Rejoice, o love! No partner to Haqq remains!

43 – The NAFS and the ’AQL

The book entitled **Tafsîr-i-’Azîzî**, (written by Shâh ’Abd-ul-’Azîz Ghulâm Halîm-i Fârûqî Dahlawî ‘rahmatullâhi ta’âlâ ’alaih’, 1159 [1745 A.D.], Delhi – 1239 [1824], the same place,) provides lengthy information on **Sirât-i-mustaqîm** in its explanation of Fâtiha Sûra. Here is a very brief summary of what it says: Allâhu ta’âlâ has created two different forces in human beings and animals so that they should live on and multiply. The first one is the force to desire and obtain the things that they need and relish. This force is called **shahwa** (lust, passion). The second one is the force to avoid things that impair their living and hurt them, and to defend themselves against those things. This second force is called **ghadâb** (wrath). Allâhu ta’âlâ has created the things that people and animals need to live on and to multiply, so that plenty of them can be found anywhere, and has blessed them with quite easy ways of obtaining them and utilizing the things they have obtained.

Allâhu ta’âlâ has created the forces of ‘shahwa’ and ‘ghadâb’ in men, and thereby He has bestowed these two forces on them so that they may attain their needs and use what they have attained and defend themselves against what they fear. He has created air, their most vital need, all around them, everywhere, and has done them such kindness as it effortlessly and delightfully glide into their lungs; and He has created water, their secondarily vital need, at all places, and has so kindly endowed them with a nature that makes it easy for them to drink it and relish it. And He has created work, which they have to undertake so that they can obtain the necessities of life and to convert them into a usable state. Unless people work, they cannot attain such things as food, clothing, dwelling, weaponry, and medicine, which they need. Then it will be very difficult for them to live and multiply. Since individuals would not be able to make all these various necessities of life on their own, they have had to live in societies and to cooperate. Allâhu ta’âlâ, having mercy on people, has created in the human nature a third force so that they can work willingly and enthusiastically without becoming tired of work. That force is what we term the **nafs-i-ammâra**. This force urges man to attain the desires of his shahwa and to fight the agents that provoke his wrath. However, man’s nafs does not know a limit in this job of its.

Its acts are always immoderate and always harmful. For instance, when an animal becomes hungry, it will easily find clean water and drink it. When it is satiated, it will stop drinking. Man's nafs will make him go on drinking after satiation as well. Cattle will graze in the field when they are hungry. And when they are satisfied they will lie down and sleep. Man cannot graze in the field when he is hungry. He has to make a choice among the plants he finds, and peel, clean, and cook his choice. The nafs will get this tiresome and boring procedure followed with alacrity. However, when the food being eaten is something it relishes, it will make man go on eating even after satitation. Allâhu ta'âlâ, having infinite mercy, wanted to protect man against being dragged to perdition by the nafs. He sent down commandments and prohibitions so as to both curb indulgence towards the desires of the nafs and purify the nafs so that it will rid itself from being 'ammâra', i.e. being excessive and inordinate. These commandments and prohibitions, which He sent down through His Prophets ''alaihimu-s-salawât-u-wa-t-teslîmât' are called, in the aggregate, '**Heavenly religion**', or '**Islam**'. If a person adapts himself to the Islamic religion as he does his routine chores, his nafs will be saved from the state of being 'ammâra' and become '**mutmainna**'. From then on he will be making his shahwa and ghadâb work so as to provide benefits. The hundred and twenty-first letter of the third volume of **Maktûbât**, which occupies the thirty-ninth chapter of the sixth fascicle of **Endless Bliss**, provides instructions for the purification of the nafs. Because the nafs-i-ammâra employs the shahwa and the ghadâb to excess, man takes pleasure from indulging in its desires. Islam, in contrast, tastes bitter and sounds difficult to man's nature because it brakes and limits those desires. Therefore man feels inclined to indulge in the desires of the nafs. He does not want to attain happines. He wishes to drift into disasters. Allâhu ta'âlâ, however, has limitless compassion; He has created in man another force, which distinguishes happiness from perdition, right from wrong, and useful from harmful. This extremely valuable force is the **'aql** (mind, wisdom, reason). An 'aql that never goes wrong or makes a mistake is called the **'aql-i-selîm**. A person possessed of the 'aql-i-selîm will not succumb to the desires of his nafs. He will adapt himself to Islam. On the other hand, a person who does not listen to his 'aql will follow his nafs. He will not want to obey the Islamic religion. A person who adapts himself to the Islamic religion is called a **Muslim**. For being a Muslim it is necessary first to have **îmân**, (i.e. to have belief in Islam's credal tenets.)

Allâhu ta'âlâ commands all people to have îmân. He has treated some of them to His special mercy, blessing them with the lot of answering the call of the 'aql and having îmân. He has filled the hearts of these slaves of His with îmân. The twenty-fifth âyat-i-kerîma of Yûnus Sûra purports: "**Allâhu ta'âlâ doth call His slaves to the Home of Peace and Happiness. He doth guide who He pleaseth to the Way that is straight**." These happiest people who are possessed of the 'aql-i-selîm are called the **Sâbiqûn**.[1] In this happiest group are Prophets, the Awliyâ, the Madhhab imâms, and all (those great scholars called) mujtahids 'rahmatullâhi ta'âlâ 'alaihim ajma'în'. Of those people who refuse Allâhu ta'âlâ's invitation by following their nafs instead of following their 'aql, He leaves, as He pleases, some of them in their inordinate and rampant ways and manners, while still showing kindness to others whom He chooses and making them attain 'hidâyat (guidance)' and filling their hearts with îmân at a time that He chooses. He promises, however, that if, among the ones whom He has left to themselves, there should be people who wake up from ghaflat (unawareness) and search for the right way, He will treat them with mercy and guide them to the right way. The final âyat-i-kerîma of **'Ankabût** Sûra purports: "**Of those who strive in Our Cause and follow their nafs, We certainly guide them to Our Paths: For verily Allâhu ta'âlâ is with those who seek for the right way**." He declares that if there should be people who follow their nafses and refuses to have îmân and perpetrate excessive acts and hurt His creatures instead of seeking for the right way, He will subject them to the fire of Hell everlastingly. There is many a person who has not heard of Islam and yet who, owing to the 'aql-i-selîm they have been endowed with, has refused to believe the advocates of interpolated religions and fabricated religious cults, cogitated over the relations among the orderly events being observed in astronomy, in science, and especially in medicine, tried to penetrate the secrets of creation and to understand the inner essence of this so craftily planned system. People of this capacity, owing to their 'aql-i-selîm, have managed to explore a great deal of the beautiful ethics taughts by Islam, led a life as if they were Muslims, and benefited themselves, and others as well. That Allâhu ta'âlâ shall keep the promise that He makes in **'Ankabût** Sûra and make such people attain the guides and books that will

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[1] Please see the twenty-seventh chapter of the fourth fascicle of **Endless Bliss**.

cause them to have îmân, is a fact written in the final âyat of the sixth chapter of the book of Tafsîr entitled **Rûh-ul-beyân** (and written by Ismâ'îl Haqqi 'rahmatullâhi ta'âlâ 'alaih', 1063 [1652 A.D.], Aydos – 1137 [1725], Bursa). A person who has attained the fortune of being in that lucky group will know that there exists a supreme being, i.e. Allah, who creates all beings and protects them from non-existence and harms. Allah sees, knows, and hears all. He is almighty. His power does not have a limit. He annihilates everything when its life-span ends and when the time for its annihilation comes. He announces that He will resuscitate human beings, call them to account, and give endless blessings and rewards in Paradise to those who have îmân and inflict eternal burning on unbelievers and disbelievers in Hell. Nobody can stop Him from doing whatever He wills. Nobody can interfere with His deeds. There is no other way than obeying His commandments and thereby attaining His grace and love for safety against torment and for securing endless felicity. If all people denied îmân in Him and did not believe Him, that would by no means detract from His greatness and power. The ferocious and tyrannical unbelievers presiding over some nations who have made tremendous progress in technology and who thereby solved quite a number of natural mysteries can do Him no harm. The only harm that those irreligious people do is to themselves. They will certainly die. They will rot and turn into a handful of soil in their graves. Thereafter they will be resuscitated and then subjected to very bitter torment in Hell. Allâhu ta'âlâ would make all people Muslims and let everybody enter Paradise if He willed to do so. Or He would make all people unbelievers and send everybody to Hell. Yet He has willed that some people be Believers and others be unbelievers. All things happen as He wills. No creature can change what He has willed.

[Each and every Muslim's primary duty is not to follow the nafs. The nafs is a person's arch enemy. It wishes to annihilate one's îmân. It enjoys doing so. If a person harbours doubts about the correctness and usefulness of a single one of the commandments and prohibitions of Allâhu ta'âlâ and our Master, the Prophet, he will lose his îmân and become an unbeliever. An unbeliever will burn eternally in Hell. If a person thinks over the meaning of eternal burning, so strong will the fear he will feel that he will suffer from insomnia the rest of his life and he will no longer have any appetite to eat or drink. Nor will worldly pleasures any longer mean anything to him. Unedurably heavy and

extremely formidable as is the punishment of kufr (unbelief, disbelief), it is quite easy to avoid kufr and wrongdoing. Its only medicine is to renew your îmân. And the easiest way of doing so is to say the prayer, "**Estaghfirullah-al-'adhîm al-ledhî la ilâha illâ Hu-w-al-Hayy-al Qayyûma wa atubu ileyh**," three times before you go to bed every night. It must be said with its meaning in your mind. Its meaning, in brief, is: "**Yâ Rabbî** (o my Allah)**! Please do forgive me**." Allâhu ta'âlâ promises that He will forgive those who make tawba, (i.e. those who (sincerely) invoke Him for forgiveness.) Forgiveness, however, is conditional upon not having debts pertaining to (the daily five prayers called) namâz and human rights. If a person has a debt of a single prayer of namâz, (i.e. if he has omitted or missed one of his five daily prayers of namâz,) his tawba will not be accepted (by Allâhu ta'âlâ) unless he makes qadâ of it.[1] To be safe again being burned in Hell, it is necessary to pay one's debts pertaining to namâz and pertaining to human rights. No other act of charity will save you from the torment thereby incurred. We should not believe Ibni Taymiyya's argument against this fact.]

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[1] To make qadâ of an obligatory prayer omitted or missed means to perform it later. How to do it is explained in the twenty-third chapter of the fourth fascicle of **Endless Bliss**.

Hakîkat Kitâbevi

(The blessed bookstore at Fâtih, Istanbul Turkey)

It is morning again, birds are singing;
All places are adorned, like 'Iyd making.
From the mosque comes 'takbîr' voices saying;
Like the Qur'ân in the souls, blossoming.

Mu'azzin calls Believers to praying;
As if, like philomel, he were singing.
Clad in green clothes the imâm is praying;
Amidst black-haired heads, like a gem shining.

From mosque voices of 'istighfâr' coming;
People praying with hearts of nûr shining.
I ran into mosque to join them dhikring;
Happy, merry, like an angel flying.

Yâ Rabbî! Our land is such a blessing!
From all its corners our ancestors' souls are calling:
"Follow Hadrat Muhammad, like we were doing;
Don't lose his trail, like the Sahâba were doing!"

Yâ Rabbî! From this land do not part us!
Till we die for this blessed country of ours!
Yâ Rabbî! Help those commanders who defend this land!
Bless them all with the lot of serving this sacred land!

Hypocrites are on the increase today!
Making speeches as if they were heroes;
With diplomas from their masonic masters in London,
Attacking Islam like bogus heroes.

To be safe against this wild aggression,
Hadrat Muhammad has to be followed.
Nothing helps in heart's purification,
Like when that noble Prophet is followed.

Hakîkat Kitâbevi ***spreads this truth far and near.***
This bookstore is a blessing from Allah for all people.
Facts are broadcast by *Hakîkat Kitâbevi* ***here.***
What these clowns do is calumny and deceiving people.

GLOSSARY

Entries related to **tasawwuf** can be learned best from Hadrat Ahmad al-Fârûqî as-Sirhindî's **Maktûbât.**

adhân: the Muslim call to prayer.
adilla (ash-Shar'iyya): the sources from which Islamic rules were derived: the Book, the Sunna, qiyâs al-fuqahâ and ijmâ' al-Umma.
Ahd-i atik: the old testament.
Ahd-i jadid: the new testament.
ahkâm: rules, conclusions.
Ahkâm ash-Shar'iyya: the rules of Islam.
ahl: people.
Ahl al-Bayt: immediate relatives of the Prophet.
Ahl as-Sunna (wa'l-Jamâ'a): the true pious Muslims who follow as-Sahâbat al-kirâm. These are called Sunnî Muslims. A Sunnî Muslim adapts himself to one of the four Madhhabs. These Madhhabs are **Hanafî, Mâlikî, Shâfi'î** and **Hanbalî.**
Allâhu ta'âlâ: Allah the Most High.
amru bi'l-ma'rûf (wa 'n-nahyu 'ani'l-munkar): duty to teach Allâhu ta'âlâ's commandments and prohibitions.
'Arsh: the end of matter bordering the seven skies and the **Kursî** which is outside the seventh sky and inside the 'Arsh.
As'hâb-i kirâm: (as-Sahâbat al-kirâm); the Companions of Rasûlullah.
Awâmir-i ashara: the ten commandments which Allâhu ta'âlâ gave Mûsâ (alaihi 's-salâm) on Mount Tur.
Awliyâ: pl. of **Walî** which means a person very much beloved to Allâhu ta'âlâ.
âyat: a verse of **al-Qur'ân al-kerîm;** al-âyat al-kerîma.
Azrâ'il: one of the four archangels, who takes the souls of human beings.
Banî Israil: sons of Israel; Israelites; Jews.
Basmala: the Arabic phrase "Bismi'llâhi 'r-Rahmâni 'r-Rahîm" (In the name of Allah, the Compassionate, the Merciful).
bid'a: (pl. **bida')** heresy; false, disliked belief or practice that did not exist in the four sources of Islam, but has been introduced later as an Islamic belief or 'ibâda in expectation of thawâb (blessings).
Bi'that: the year in which Hadrat Muhammad 'sall-Allâhu alaihi wa sallam' was informed that he was the Prophet.
Burâq: the animal of Paradise which took Rasûlullah from Mekka to Jerusalem during the Mi'râj event. It was white, very fast, sexless, smaller than a mule, and bigger than an ass.
dalâla: deviation from the true path of the Ahl as-Sunna.
dirham: weight unit of three grams.
efendi: a title given by the Ottoman state to a statesmen and especially to religious scholars; a form of address, meaning "Your Great Personage."
emân: pardon; protection; guarantee.
fard: an act or thing that is commanded by Allâhu ta'âlâ in al-Qur'ân al-kerîm.
Fard 'ayn: an obligation for every Muslim.
Fard kifâya: a fard that must be done at least by one Muslim in a community.
fermân: command, especially given by the Ottoman Sultans.
fatwâ: ijtihâd (of a mujtahid); a conclusion (of a muftî) from books of fiqh concerning whether something not shown in them is permitted or not; answer to religious questions by Islamic scholars; rukhsa.
fiqh: knowledge dealing with what Muslims should do and should not do; actions, deeds, 'ibâdât.
ghazâ: a battle against non-Muslims.
hadîth: a saying of the Prophet 'alaihi 's-salâm' **al-Hadîth ash-sherîf:** all the hadîths as a whole.
hadrat: title of respect used before the

names of great people like prophets and Islamic scholars.

hajj: pilgrimage to Mekka, performance of which once in one's lifetime becomes fard under certain conditions and circumstances prescribed by the Islamic Sharî'at.

hamd: thanksgiving.

harâm: not permitted in Islam.

hegira: the emigration of the Prophet 'alaihi 's-salâm' from Mekka to Medina.

'ibâda: worship, rite; act for which blessings will be given in the next world.

'ibâdât: (pl. of 'ibâda).

ijtihâd: (meaning or conclusion drawn by a mujtahid by) endeavouring to understand the hidden meaning in an âyat or a hadîth.

'ilm al-hâl: books of Islamic teachings (of one Madhhab) used to teach Muslims their religion.

îmân: faith, beliefs of Islam; kalâm, i'tiqâd.

iqâmat: the words recited while standing before beginning one of the five daily fard prayers.

irshâd: enlightenment; guiding; inspiring.

i'tikâf: retreat, religious seclusion during Ramadân.

Jannat: Paradise.

jâriya: non-Muslim female slave captured in war.

jihâd: war against non-Muslims (or the nafs) to convert them (it) to Islam.

jizya: tax imposed on the non-Muslim citizens living in an Islamic country (Dâr al-Islâm).

Ka'ba (t-al-mu'azzama): the big room in the great mosque in Mekka.

kâfir: a disbeliever, a non-Muslim.

kalâm: the knowledge of îmân (belief).

karâma: miracle worked by Allâhu ta'âlâ through a Walî.

karâmât: (pl. of karâma).

kerîm: gracious.

Khutba: the homily delivered at the pulpit by the imâm during the prayers of Friday and during Islamic festivals, which must be read in Arabic all over the world (it is sinful to read it in another language).

kufr: being in disbelief, (intention, statement or action) causing disbelief.

lâ-madhhabî: a person without a madhhab.

madhhab: all of what a profound 'âlim of (especially) Fiqh (usually one of the four —Hanafî, Shafi'î, Mâlikî, Hanbalî) or îmân (one of the two, namely Ash-arî, Mâturîdî) communicated.

madrasa: school where Islamic knowledge is taught.

Makrûh: (an act) improper, disliked or abstained by the Prophet.

makrûh-tahrîma: prohibited with much stress.

makrûh-tanzîhî: makrûh of a lesser degree.

masah: rubbing one's wet hands (on one's mests, which are soft, soleless, and waterproof shoes that cover the feet) while performing an ablution.

Masjid: mosque.

mawlid: the Prophet's birthday; writings that describe the superiorities and excellences of the Prophet.

minbar: the high pulpit in a mosque climbed with stairs where the khutba is performed.

Mi'râj: the Prophet's ascension from Jerusalem to heaven.

mubâh: an act neither ordered nor prohibited.

mu'jiza: miracle peculiar to prophets alone.

munâfiq: hypocrite; one who disguises himself as a Muslim though he believes in another religion.

murshid: guide, director.

murshid al-kâmil: great guide who has attained perfection and is able to assist others.

mustahab: (an act) for which there is thawâb (a blessing) and if omitted there is no sin.

nâfila: the supererogatory, additional; in the Sharî'at non-fard and non-

wâjib ’ibâdât; the sunnat salâts accompanying the daily five salâts or any ’ibâdât one can perform whenever one wishes.

nafs: a negative force within man that prompts him to do evil.

nass: (general term for) an âyat or a hadîth; an âyat or a hadîth that openly states whether something is ordered or prohibited.

nisâb: minimum quantity of specified wealth making one liable to do certain duties.

pâsha: title given by the Ottoman State to a statesmen, governor and especially officers of high rank (now general or admiral).

qâdi: Muslim judge.

Qur’ân al-kerîm: the Holy Koran.

Ramadân: a Sacred Month in the Muslim Calendar.

Rasûlullah: (Rasûl-Allah); Muhammad ‘alaihi ’s-salâm’, the Prophet of Allâhu ta’âlâ.

Sahâbî: (pl.as-Sahâbat al-kirâm) a Muslim who saw the Prophet ‘alaihi ’s-salâm’ at least once; the companions.

Salaf (as-sâlihîn): as-Sahâba and the distinguished ones among the Tabi’în and Taba’at-Tâbi’în.

Shafâ’at: intercession.

Shaikh: an âlim of high rank; expert in zâhirî or bâtinî knowledge; master, murshid; amîr, head.

Shaikh al-Islâm: Head of the Religious Affairs Office in an Islamic State.

sirât: the bridge in the Hereafter.

suhba: companionship.

Sunna: act, thing, though not commanded by Allâhu ta’âlâ, done and liked by the Prophet ‘alaihi ’s-salâm’ as an ’ibâda; there is thawâb if done, but no sin if omitted, yet it is a sin if continually omitted and disbelief if despised.

sûra: a chapter of Qur’ân al-kerîm.

tafsîr: a book of the science of interpreting the Qur’ân.

taqwâ: fearing Allâhu ta’âlâ; abstention from harâms; practising azîmas.

tasawwuf: Islamic science of spiritual progress or sufism. [See the book **Maktûbât** by Ahmad al-Farûqî as-Sirhindî ‘rahmatullâhi ta’âlâ ’aleyh’.]

tawakkul: trust in, expectation of everything from Allâhu ta’âlâ exclusively; expecting from Allâhu ta’âlâ the effectiveness of the cause (sabab) after working or holding on to the cause —before which tawakkul is unadvised.

tawhîd: (belief in) the oneness, unity, of Allâhu ta’âlâ.

tekke: (Turkish) a place, building, where a murshid trains his murîds or sâliks; darghâh or Khânaghâh (Persian), Zâwiya (Arabic).

thawâb: the (unit of) reward which has been promised and will be given in the Hereafter by Allâhu ta’âlâ as a recompense for doing and saying what He likes.

umma: the community, the body of believers, of a prophet.

Umma (al-Muhammadiyya): the Muslim Umma; followers of Muhammad ‘alaihi ’s-salâm’.

Wahhâbî: people in Arabia whose beliefs originate from the heresies of Ibn Taymiyya. (See the books **Endless Bliss** and **Advice for the Muslim.)**

wâjib: (a belief or act) almost as compulsory as a fard and not to be omitted; something never omitted by the Prophet ‘alaihi ’s-salâm’.

Walî: (pl. Awliyâ’) one who is loved and protected (by Allâhu ta’âlâ).

wara’: (after avoiding harâms) abstention from doubtful things (mushtabihât).

zakât: (fard duty of giving annually) a certain amount of certain kinds of property given to certain kinds of people, whereby the remaining property becomes purified and blessed, and the Muslim who gives it protects himself against being (called) a miser.

zindîq: an atheist who pretends to be a Muslim.

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